

### JAMES R. YOUNG

# THE LIBRARY OF THE UNIVERSITY OF NORTH CAROLINA



## THE COLLECTION OF NORTH CAROLINIANA

ENDOWED BY
JOHN SPRUNT HILL
CLASS OF 1889

C370.9 H77i c.2

# FOR USE ONLY IN THE NORTH CAROLINA COLLECTION



# If Ye Know These Things

THE PRESBYTERIAN TASK IN NORTH CAROLINA

FRAZER HOOD, Ph. D., Litt. D.



Charlotte
Presbyterian Standard Publishing Company
1927



### **PREFACE**

THIS book is intended to serve as a manual of instruction for those who wish to get a comprehensive understanding of the task of the Presbyterians of the Synod of North Carolina. Analytically, the contents fall into two main divisions—the Causes of the Synod and the Agencies set up to promote these causes. The Causes are considered under two headings; Synodical and Presbyterial Home Missions, and Education, including orphans' homes. There are three principal agencies; the Woman's Auxiliary, the Men-of-the-Church, and the various organizations of the Young People. Besides these it has been thought wise to give brief sketches of the Mountain Retreat Association, and the North Carolina Home at Montreat.

The plan followed in the main is to give a brief account of the beginning of the Home Mission work or the educational institution, its present status and its needs in the face of requirements for expansion. These articles are all written by men or women who know the facts and programs, and hence can be accepted as authoritative.

There are five colleges in the State under Presbyterian control and four high schools. Of the five there are three—Davidson, Queens, and Flora McDonald—rated, by the State Department of Public Instruction, as standard four year colleges, giving approved work leading to the bachelor's degree. The remaining two, Peace Institute and Mitchell College are junior colleges, giving two years of college work. Each maintains a secondary school, which is accredited by the State Department.

Besides these educational institutions in which North Carolina Presbyterians are interested, there are three others that geographically lie outside the Synod. These are Union Theological Seminary and the Assembly's Training School for Lay Workers, both in Richmond, Virginia. In addition to these institutions the editor has seen fit to include another, and in some respects an unique institution, which while outside the bounds of the Synod sustains a very real relationship to one of the Presbyteries of the Synod. We refer to the Mountain Mission work at Banner's Elk—an enterprise first started by Concord Presbytery but now under the joint control of this Presbytery and Holston Presbytery in Appalachia Synod.

It was difficult to decide just how best to present this work because of its three-fold complexity. It is at once a mission school (elementary and secondary), an Orphans' Home and a Hospital. These three distinct, but interrelated departments of mission service have arisen through a natural process of development of the work started thirty years ago by Rev. Edgar Tufts. After the death of Mr. Tufts the Board of Trustees felt that the work must be kept unified, and yet sensing the difficulty of their problem arising from the loss of the coordinating and integrating personality of the founder, decided after long reflection and many conferences to incorporate the three projects under one charter. Accordingly the Board applied to the Secretary of State for a charter. This was granted; and now the official name of the Banner's Elk mission is The Edgar Tufts Memorial Association, Inc.

The Lees-McRae Institute, the Grand-fathers Orphans Home, and Grace Hospital are coordinate departments, each under a separate executive head, but all unified through the Board which assumes executive as well as general directive functions. The Board is composed of ten men, five of whom are appointed by Concord and five by Holston Presbytery. Under this arrangement the work has grown and prospered to the joy both of the management and those friends who have so enthusiastically supported it.

Another difficulty that confronted the editor was the problem of arrangement. Since it is contemplated that those who undertake a systematic group study of the book will devote five periods to the task the editor has sought to arrange the subject-matter to this end. It was not possible to distribute the material into five chapters without making them either very unequal in length or disturbingly illogical in content. The contents are accordingly assorted into eight chapters but so grouped that five lesson assignments can be made. It is therefore suggested that the assignments be made on the following plan: first lesson, Chapters I and II; second, Chapter III; third, Chapters IV and V; fourth, Chapters VI and VII; and fifth, Chapter VIII.

The committee appointed by Synod, sitting in Statesville, October 1926 to compile this book, is composed of Dr. W. H. Frazer, chairman; Dr. E. E. Gillespie, Mr. Jos. B. Johnston, Mrs. W. L. Wilson; and Dr. Frazer Hood, editor-in-chief. The members of this committee, through the editor, take this occasion to express their thanks and appreciation to each of the contributors to this volume. And the editor wishes also here to record his personal appreciation and to acknowledge his indebtedness to the members of the committee, each of whom has rendered valuable assistance in both counsel and deeds.

It is the hope of the committee that the volume here presented will meet the needs expressed in the overture to Synod to prepare such a book; and it is the prayer of all

who have worked to produce this manual that it may be the means, through God, of advancing the interest of His Kingdom throughout the bounds of the Synod.

FRAZER HOOD.

Davidson, North Carolina. March, 1927.

### TABLE OF CONTENTS

CHAPTER	PAGE
I.—Introductory	9
Historical background, 9. The educational survey, 13.	
II.—Schools and Orphanages	27
The Presbyterian Orphans' Home, Barium Springs, 27. Albemarle Normal and Industrial Institute, 39. Glade Valley High School, Glade Valley, 45; Elise High School, Hemp, 50. Edgar Tufts Memorial Association, Banner Elk, 53. Lees-McRae Institute, 55. Grace Hospital, 57. Grandfather's Orphans' Home, 60.	
III.—Synod's Colleges	67
Davidson, 67. Queens, Charlotte, 77. Flora Macdonald, Red Springs, 83. Peace, Raleigh, 89. Mitchell, Statesville, 99.	
IV.—Extra-Educational Institutions	109
Union Seminary, Richmond, Va., 109. Assembly's Training School for Lay Workers, Richmond, 119. North Carolina Home, Montreat, 124. Mountain Retreat Association, Montreat, 127.	
V.—Synod's Home Missions	131
General Survey, 136. The Country Church, 139.	

### TABLE OF CONTENTS (Continued)

CHAPTER	PAGE
VI.—Presbyterial Home Missions	149
Concord Presbytery, 149. Granville Presbytery, 156. Wilmington Presbytery, 162. Winston-Salem Presbytery, 167.	
VII.—Presbyterial Home Missions (Continued)	173
Fayetteville Presbytery, 173. Albemarle Presbytery, 178. Mecklenburg Presbytery, 185. Orange Presbytery, 190. Kings Mountain Presbytery, 196.	
VIII.—Auxiliary Organizations	205
Woman's Work, 205. Men-of-the-Church, 218. Young People's Work, 221. Stewardship, 231.	

### CHAPTER I

### INTRODUCTORY

### HISTORICAL BACKGROUND

Antecedents—The Synod of North Carolina has behind it an honorable history. She is old in years and great in achievements, and the purpose of this little volume is to show our people what we are doing and what our future needs are. This Synod, in age, reaches back to the year 1788, when the Synods of New York and Philadelphia determined to constitute a General Assembly, by setting off some new Synod. Accordingly, they set off the Synod of the Carolinas, which was formed by uniting the Presbytery of Orange in North Carolina, the Presbytery of South Carolina, and the Presbytery of Abingdon, principally in Tennessee.

The first meeting was held in Centre Church in what is now Concord Presbytery, November 5, 1788. Since that time the Synod of the Carolinas has grown into three Synods; that of North Carolina, of South Carolina and of Tennessee.

Instead of one Presbytery there are now nine, with a membership of 305 ministers and 73,624 communicants. This Synod is the first in contributions to Home and Foreign Missions and also in the number of additions by profession, as reported to the Assembly of 1926.

As early as 1730, we find that, owing to the oppression of the British government, there was a large influx of Scotch Presbyterians from the North of Ireland and, six years later, of the Scotch from Ulster Ireland.

There were two tides of Presbyterians, one flowing into North Carolina, into that fertile region lying between the Yadkin and Catawba Rivers, coming from the North of Ireland and Virginia. Another came from the Highlands of Scotland to that section along the Cape Fear River.

The twofold Function of the early Minister—From time to time following these Presbyterians, and sometimes accompanying them were ministers, who left a lasting impression upon the country which is seen today in their descendants. Among them we find McAden, Pattillo, Caldwell, McCorkle, Craighead, Balch, McCarrle, Alexander, and Richardson.

These ministers did not come in Pullman cars nor in automobiles; but upon horse back, carrying their books and clothes with them. They came to a people living in primitive style, in cabins, with none of the comforts of this day, but with warm hearts and strong faith, men and women hungering for the worship of God, such as they had enjoyed in the old country. They found no churches; but they preached in the homes of the people or under the trees. There were no schools for the children, but with the Scotch love of learning, wherever a minister settled, alongside of the church there was soon the school house, with the minister presiding in both.

The Synod of North Carolina Constituted—In May, 1788, the Synods of New York and Philadelphia determined to constitute a General Assembly which they did by setting off new Synods. The Synod of the Carolinas was one of these new Synods. Among the Presbyteries was that of Hanover, formed in 1755. Its territory embraced indefinite-

ly the entire Southern country. The meeting of Hanover Presbytery, which met first in 1765, was the first Presbyterian court higher than a session, ever held in North Carolina. In 1770, the Synod of New York and Philadelphia set apart Orange Presbytery, thus making it the oldest Presbytery in our Synod as at present constituted.

At that time, 1770, there were about forty or fifty churches in the State, with a membership of about 2,000. The Presbytery of Orange extended indefinitely from Virginia westward and southward. Only North Carolina, east of the Blue Ridge, and the upper part of South Carolina was occupied by our ministers.

Era of Growth—When the War of the Revolution came, with all of its stirring scenes, when one would not expect spiritual growth, the Presbyterian church grew more rapidly than for many years afterwards. This may have been due to the fact that these Presbyterian ministers were profound scholars, able statesmen, and staunch patriots, which gave them a tremendous influence with the people on questions involving civil liberty and church relations. It was through their influence and teaching that the spirit of liberty expressed so bravely and clearly in the famous Mecklenburg Declaration of Independence, and it was the same persistent and unconquerable spirit that made Lord Cornwallis in his retreat through the Carolinas, call Charlotte a "hornet nest".

**Education**—These early Presbyterians recognized the importance of education, having, as we have said, a school house with nearly every church, and their pastors being men of education, implanted in their young hearers a genuine love of education. They themselves were teachers

of high ability, and they sent forth leaders for the new Republic.

Having preempted, as was supposed, this territory, the Presbyterian Church seemed content to rest upon its laurels with the result that other denominations, with an aggressiveness that must be admired, entered and largely possessed the land.

Attitude Toward Home Missions—The Presbyterians, individually, felt too weak to attempt Home Mission work on any large scale, and the Synod did nothing. Many sneeringly called it the "fifth wheel of the Presbyterian wagon."

Then, with that talent for fine open theories, many held that the Synod's only power was that of "review and control", and that each Presbytery ought to overtake the destitution within its own bounds.

The agencies of the church were doing nothing, and the minutes will show that as far back as 1852 there were no plans for sustaining the work of the church; and one writer says that often Synod met and adjourned without one word being spoken or a single report being read, looking to the advance of the church, in either home or foreign work.

Missionary Awakening—In 1852 the Synod resolved to push Foreign and Home Missions and Education by appointing agents to report on these three branches of work at every meeting, which meant that the Synod, instead of depending upon the boards of the General Assembly, had determined to oversee its own work.

The war between the States interrupted all systematic work; but ten years after its close, 1875, the Synod took a

step forward by appointing a Committee on Aggressiveness, to report the following year, and recommend some action. They recommended a certain action which was not entirely satisfactory so the Synod appointed another committee to report the following year. This leaven was at work, and as the result, Synod urged Presbyteries to employ evangelists. In 1881 Synod took a forward step and appointed a Synodical Evangelistic Committee—the same in principle that we have, the wisdom of which action is shown in the progress of Home Work in North Carolina, greater than that of any other Synod.

Resulting Activities—When once the importance of Home Work was recognized, all other agencies of successful church work demanded recognition, such as schools and colleges, the Bible cause, orphanages, and other societies, all doing a great work. The following pages will give in detail the many agencies that have grown out of this important action of the Synod of 1881.

We have reason to be proud of our progress; but let us not forget to honor that wonderful band of settlers and those devoted pioneer preachers, who were the vanguard of the great Presbyterian army of our day.

REV. J. R. BRIDGES.

### 2. EDUCATIONAL DATA

The Cause of Christian Education in the Synod of North Carolina is not supported as liberally as are some of the other causes of the Church. This is said not unmindful of individual benefactions. What is meant is this: the records show that schools and colleges have never received

their full percentage of the benevolent funds paid through the church. In our Synod schools and colleges are supposed to get 10 per cent of all the benevolent funds, but so far from receiving this amount, last year (1925-'26), for example, they received only about 64 per cent of it. The total funds collected in the Synod for strictly budget purposes was \$660,736. Had the educational institutions gotten 10 per cent of the amount paid they would have received \$66,073.60. What they really received was \$42,336.30, \$23,737.30 less than what they should have coming to But this amount, nevertheless is a considerable gain over 1921-'22, when only \$13,413.99 was received. Due to the untiring and devoted efforts of Rev. W. M. Hunter, chairman of Synod's committee on schools and colleges, by agitation and dissemination of information there has been a steady increase from year to year as figures show:

1921-'22	 \$13,413.99
1922-'23	 19,023.45
1923-'24	 29,191.14
1924-'25	 37,330.05
1925-'26	 42,336.34

It would certainly seem, to any one at all acquainted with the situation, that 10 per cent of the benevolent budget is the least that the Church can do for her educational work. This amount, if all were paid, would contribute not more than 5 per cent to the necessary operating expense of the work. How is the other 95 per cent secured? From three sources; student fees, endowments, and gifts.

Is it any wonder, then that some of these institutions show a deficit every year? In reading the sketches of our

schools and colleges be on the lookout for the explanation given for deficits. Look at the Table on page 16 and ascertain what schools have deficits, then try to satisfy yourself as to why they occur. After you have done this then ask yourself whether the churches that fail to pay their apportionment to schools and colleges can possibly be regarded as appreciating the importance of Christian Education? Why, gentle reader, do you think some churches go on from year to year unmindful of their obligations to the great cause of Christian education? Can it be explained except on the assumption that our people do not make this task of the church a matter of study and prayer?

Purpose of this Manual—The idea of this manual was conceived in the hearts of the church's educational leaders, and while they appreciate the supreme obligation of home and foreign missions, they also feel that the success of the church in spreading the gospel in home and foreign lands is vitally tied up with the success of education. Since the church is so much better informed on and interested in missions than it is in education, the editor believes that this introductory chapter should seek to bring to the hearts and minds of the readers as emphatically as possible the problems and needs of this cause. Believing that nothing so effectively arouses interest in a cause as information about it there is briefly given some of the facts that should be known and studied.

And first, what is meant by "a school's rating"? It will be noted in the table on page — that some of the Synod's schools are rated and some are not. There are two principal agencies that rate schools—the Association of Schools and Colleges of the Southern States, and the North Caro-

# EDUCATIONAL RATING AND FINANCIAL STATUS OF SYNOD'S SCHOOLS AND COLLEGES

36.4

Questions 6 through 11 refer to 1926-27; others refer to 1925-26.

رز ه			- 1			\$3,080,853 \$2,377,322 91,150 \$692,314	\$466,439 \$225,885 \$105,960	\$37,240	\$39,125	\$183,299	\$43,165	
Glade Valley	Glade Valley	Ac'rd.(B)	4 Hi. Sch.	1909	70 70 15 85	\$40,6 \$14,6 \$12,9	\$5,074 \$7,831 \$556	\$1,837	\$5,526	\$7,921		06\$
Elise	Hemp		4 Hi. Sch.	1904	1 43 84 127	\$50,000	\$6,666	\$1,897	\$934	\$3,786	\$473	
Albemarle	Albemarle	"A" High. Sch.	2 College 2 Prim'ry 4 Prep. 4 Hi. Sch.	1893 8 0	48 6 54	\$25,000 3,100 \$12,555	\$9,549	\$1,897	\$1,609	\$3,506		\$500
Peace	Raleigh	Junior Accred.	2 College 4 Prep.	1857 17 5	4 110 153 263	\$313,000 4,000 \$70,997	\$65,497 \$5,500	\$2,682		\$2,682	\$2,818	
Mitchell	Charlotte Stat'sv'lle	Junior Accred.	2 College 4 Prep.	1857	3 63 88 88 151	\$200,000 \$3,000 \$3,650 \$32,669	\$29,903	\$2,657		\$2,657	\$109	
Queens	Charlotte	"A" State	4 Years	1771 18 12	162 185 347	\$599,700 \$200,000 8,395 \$111,610	\$100,000 \$11,610 \$1,041	\$7,183	\$1,000	\$9,224	\$2,386	
Flora M'donald	Red Springs	"A" State "A" State	4 Years	1896 21 3	243 20 20 263	\$268,269 \$161,356 8,100 \$133,877	\$102,077 \$31,800 \$9,142	\$7,595	\$4,834	\$21,572	\$10,229	
Davidson	Davidson	Mem. Am. Ass. Univ.	4 Years	1837 26 13	11 142 642	\$925,884 \$928,376 23,260 \$224,513	\$145,970 \$78,553 \$38,015 7 800**		\$6,688	\$59,356	\$19,186*	
Union Seminary	Richmond Va.		3 Years	1812 8 1	148	\$659,000 \$1,070,570 40,000 \$81,890	\$1,703 \$80,187 \$49,406	\$4,660	\$18,529	\$72,595	\$7,592	
1. Name	2. Post Office	. Rating	. Work done	5. Established 6. Full Profs 7. Assistants		12. No. Buildings 13. Property 14. Active Endowment 15. Books in Library 16. Total Exp. for Yr.	<ul> <li>17. Amount Received from Students -</li> <li>18. Excess Cost for Yr.</li> <li>19. Rec'd fr'm End'mt.</li> </ul>		21. Rec'd from Other Sources  22. Total Endowment income and gifts	į	23. Final Deficit for	24. Final Surplus for Year

This information is taken from written reports of the several institutions and compiled by W. M. Hunter, Chairman Synod's School and College Committee.
\*Davidson operates on a budget system and this is the first deficit in several years. It occurred because a payment of

the Duke Endowment did not come as soon as expected, but was received a few weeks after the books closed. (The Duke Endowment is paying dividends for the first time this year).

\*\*Rent on professors' homes.

lina College Conference. These associations determine what standards an institution should reach before its work can be accepted as satisfactory high school or college work. Davidson College belongs to both these associations besides a national one. Two others of our colleges belong to the North Carolina College Conference. The standards, then, especially as concerns our Synodical institutions, are set by this agency. These standards are those which the best educational experience has shown to be the minimum consistent with good teaching. The following paragraphs will explain ratings and other technical terms.

Meaning of Terms—In that part of this book devoted to educational institutions, the reader will come across several technical phrases which perhaps ought to be explained for the benefit of those not directly concerned in teaching. An accredited school is a high school that has met the State's requirements for rating. These requirements are: (1) There must be at least three whole time teachers; (2) adequate laboratories for the teaching of two or more of the following sciences, general science, biology, chemistry, physics; (3) the teachers must be graduates of an A-Grade College and must have taken at least three yearly or six half year courses in the science of education; (4) the school must have a properly selected library of some 600 volumes; (5) the recitation periods must be from 45 to 50 minutes in length depending on the length of the school term; (6) the principal must meet the qualifications for his position.

An A Grade College may be defined as a college whose graduates (provided they have credits in the necessary professional subjects) are qualified to receive an A grade

Teacher's Certificate. For its graduates to be entitled to an A grade Certificate the college must meet certain standards. The standards have been determined, not by the State, but by the North Carolina College Conference, an organization composed of all the colleges in the State—and all five of our Presbyterian colleges are constituent members. The State authorities have adopted these standards and the Conference designated the State Department of Public Instruction as the agency through which these standards should be applied. To be an A grade college the institution must meet the following requirements:

- 1. It must require for admission the satisfactory completion of a four-year course in a secondary school approved by a recognized accrediting agency, or the applicant must pass an examination, thus showing he has had the equivalent of such a course.
- 2. It must demand for graduation the completion of a minimum requirement of 120 semester hours of credit. (This means, in less technical terms, that to graduate a student must take on the average 5 subjects a year for four years, and make passing grades.)
- 3. The college must have a faculty of a certain size—for a student body of approximately 100 there should be at least eight heads of departments doing full time teaching. As the student body grows the number of full professors should be correspondingly increased. Further; the training of the members of the faculty of the rank of professor, should include at least two years of study in recognized graduate schools, or a corresponding professional or technical training.

- 4. The college must have a minimum annual operating income of \$50,000 of which not less than \$25,000 should be derived from stable sources, other than student fees, and preferably from permanent endowments.
- 5. The college must have a plant and equipment, laboratories, apparatus and libraries in keeping with its educational program. It must have a library of at least 8,000 volumes, exclusive of public documents, bearing specifically upon the subjects taught. This library must be professionally administered and receive a definite annual appropriation for the purchase of new books.
- 6. The college should not maintain a preparatory school as part of its college organization.
- 7. The college must have efficient instructors, must maintain standards for regular degrees and must be conservative in granting honorary degrees.
- 8. No college is to be credited until it has been inspected and reported upon by an agent or agents regularly appointed by the accrediting organization.

An accredited junior college must conform to the same requirements of a four year college as respects entrance, but may graduate students with half the number of credits required for a college. The requirements for faculty qualification is less than for a college, the minimum being one year instead of two of post graduate work. The junior college is permitted to run a high school department in connection with its college work. The operating income for the two years of junior college work should be \$10,000, of which \$5,000 should be derived from stable sources, while its library must contain at least 2,000 volumes, ex-

clusive of public documents, bearing specifically on the subjects taught and with a definite annual appropriation for new books.

Since each teacher's certificate is separated from the next higher or lower by one year of college work, it can clearly be seen that a graduate of an accredited junior college is entitled to only a C grade certificate. So from this angle all accredited junior colleges are C grade. A B-grade institution would be one which while perhaps giving four years college work would be judged as giving only three years of acceptable work.

The Church's Obligation—Since 1921, the date of the organization of the North Carolina College Conference, there has awakened among all the schools and colleges a greater interest in standards. During the past six years many institutions have met the requirements for rating, and, what is of special interest to readers of this book, two of our own church colleges now enjoy the privileges of A grade rating.

There are three reasons why our church must get behind her educational institutions and help them meet the requirements of a standard rating.

First, because of the obligation and responsibility arising from our persuading parents that our church schools give, if not better, just as good training as do the tax supported schools. When we make this claim, our responsibility is not discharged by providing "as good as" or superior *moral* and *religious training*, because, in the minds of well-informed parents, "as good as" means as good as

the state gives so far as general recognition of the work when the young man or young woman seeks to secure a certificate to teach or applies for entrance into a college or university of rank. Some of our secondary schools are turning out bright young people who expect to enter college or teach in the elementary schools of the state. These young people discover that they are discriminated against because the school they graduated from is not accredited. This discrimination, mind you, is not confined to state institutions. Our own colleges discriminate against them. We have, then, this anomalous situation: A Presbyterian college will not admit on certificate a graduate of a Presbyterian high school! Is this not almost "a house divided against itself"?

As the Christian educator sees it, to be fair with its patrons the church school must furnish an education that will meet the standards of today. So that for the simple reason that our great church cannot stand for misrepresentation implicitly any more than explicitly, her schools must be able to meet the test, which experience shows is reasonable, of practical efficiency.

Second, we need to put our schools on a footing where they can be classed as A grade institutions, because failure to meet the requirements means failure to give the education needed today. For instance, fifty years ago many a school and college, rated first class, was teaching chemistry, physics and biology without a laboratory. Today no educators of standing would sanction such a method.

Third, the church should turn her attention more seriously to the task of education because the expense of

conducting a school has risen. Charging higher tuition, as many of our colleges are doing, does not meet the difficulty. The church must face the fact that only by providing adequate endowment or its equivalent can she hope to establish her educational work. In state colleges the equivalent of an endowment is provided by biennial legislative appropriations. It seems futile to hope that our church will ever work out a system of apportionment of its benevolent budget that will approximate the certainty of legislative appropriations. To secure adequate endowment for our educational work constitutes no mean task. solution lies in one direction alone. Our men and women of large means must somehow be led to appreciate the tremendous importance of the work which our schools and colleges are doing. It is not enough to have an efficient and devoted chairman of schools and colleges. No man is equal to the task unless he can have wholehearted cooperation. Every minister ought to feel it to be as much his duty to interest men and women in the church's educational program as he now feels it so keenly his duty to awaken and influence their interest in the great work of home and foreign missions.

It is hoped that by the study of this manual that there will be a greater zeal kindled for the work of missions and an equally strong desire to better the conditions in our educational work. The future of the church is in the keeping of the youth who are now within college walls. The preparation of the youth for the great responsibilities of the future is to a large extent in the keeping of the church's schools and colleges.

Why the Small College?—It is not infrequent that one hears objections raised by parents to patronizing the church college on the score that it is a small institution. Reasons alleged for sending their sons and daughters to the State university is that their children prefer to graduate from a big college. Without attempting here a comparative study of the respective merits of the large college and the small one, the editor desires to submit the following considerations for reflection.

- 1. To be most efficient a college should maintain a certain ratio between size of student body and the number of professors. In a small college the chances favor the closer approximation to this ideal.
- 2. In a small college the Freshmen classes are taught by instructors of full professorial rank while in most of the big colleges these classes are intrusted to young and inexperienced instructors.
- 3. In a small college the classes are apt to be small and hence better teaching results. In a large institution, unless it has ample funds, the classes are large and the best pedagogical service cannot be rendered.
- 4. In a small college there is greater opportunity for the faculty to give individual attention to students.
- 5. Where there are so many teachers to be employed, as in a large institution, the chances are less than in a small college that every instructor comes up to the required standard, not only in academic equipment but also in personality and moral character. And furthermore, when a misfit is employed this fact becomes known more quickly in a small college than in a large one.

- 6. In a small college it is easier to insure a wholesome atmosphere more nearly approximating the standards which obtain in a Christian home. There is something in mere numbers that tend to lower the moral standards of a group. And it is self evident that large numbers make discipline more difficult to maintain, and certain habits of mind and conduct are formed beyond the power of the faculty to control.
- 7. A small student body, provided selection is operative, is more conducive to study than is a large student body, because in most instances of a large student body no very rigid standard of selection is employed. On the law of averages there is more likelihood that a student may fall under the influence of men not in college for self-development and educational culture.
- 8. Where a college is small from choice—small because the authorities will not admit greater numbers than the college equipment can adequately accommodate, there is greater opportunity for the administration to select its student body on the principle of ability and willingness to profit by academic service.
- 9. A college spirit is one of the fine influences that play on the developing mind of a student. When a college grows too rapidly, as is the case with most of our large colleges today, this tradition and *esprit de corps* suffers from too great a strain on its capacity to assimilate. Large influx of numbers tends to destroy it or adulterate it.
- 10. Statistics show that a large proportion of the leaders in our American life come from the smaller colleges; and

the testimony of many a large University is that graduates from the small colleges do better work in post graduate and professional courses. The explanation of these facts is left to the reader, but he will likely find in some of the above statements hints of the explanation.

Remember, too, in this connection, that some, at least, of our Presbyterian schools are small from choice. Their conception of their obligation to the youth committed to their charge is such that they dare not undertake to train more students than their facilities permit them to do in an acceptable manner. While there is yet much to provide in the way of equipment and increased teaching staff before anything like ideal conditions prevail, those in charge of the work have faith in the wisdom and generosity of the church. The leaders in the church's educational program feel confident that the day will come when this aspect of the work of the Kingdom will be more deeply appreciated and more adequately established.

-THE EDITOR.



THE NEW PRIMARY SCHOOL, BARIUM SPRINGS



J. B. Johnston Superintendent Barium Springs Orphanage

### CHAPTER II

### PRESBYTERIAN ORPHANS' HOME BARIUM SPRINGS

**Early Years**—The Presbyterian Orphans' Home, Barium Springs is the answer of the Synod of North Carolina to the appeal for help of the helpless children of the state. This work which began in Charlotte in the 80's was moved to Barium Springs in 1891.

The first year the equipment consisted of just one old hotel building, the working force of Rev. R. W. Boyd and his family and the children—about thirty, a good many of whom had been brought from Charlotte. Before this first year was out a fire destroyed this one building.

Location at Barium Springs—While the orphanage family was temporarily cared for in Statesville two new buildings were erected at Barium. Annie Louise and Synods Cottages, and the family enlarged. This family has continued to enlarge from year to year as different buildings were added. Rumple Hall, Lees, Howard, the infirmary, Alexander, the Lottie Walker Building, Jennie Gilmer, Baby Cottage, and so on, until now the plant consists of ten brick buildings in which children live, two school buildings, church, office building, sewing room, laundry and three residences, all brick and seven residences of frame construction, the entire plant housing and caring for three hundred and sixty children.

The enlargement of the institution has not been the result of any sudden growth, but has been steady throughout its whole existence. It has been in a measure commen-

surate with the membership and financial strength of the church. The institution has had its period of depression and prosperity.

The burning of the original building was looked upon at the time as a major calamity; it probably was a blessing in disguise, as it immediately led to an expansion of the work on a sound plan. The fact that no life was lost in the fire was most fortunate.

The re-adjustment of money values during the World War and the time immediately following brought distress on the orphanage, but this has been overcome to a great extent. The church has responded, although slowly, to the increased capacity installed since 1922, and as a rule, takes care each year of the needs for that year. Sometimes there is a slight deficit, sometimes enough over to pay up the deficit of the preceding year.

The Home Life—The present physical condition of the orphanage is fine; the progress of the children excellent and the general morale of the institution a subject of gratification. In addition to the three hundred and sixty children that normally constitute the family here, there is a working force of forty-two people. Usually a Matron Training Course of six to ten student matrons. All this together with the families of the workers constitute the Barium Springs community, about four hundred and twenty-five people. This community worships in the church building belonging to the orphanage and known as Little Joe's Church. The organization of this church is separate from that of the orphanage, and carries on its work as any other church would. The relation to the orphanage is

simply that the orphanage family is the largest one attending.

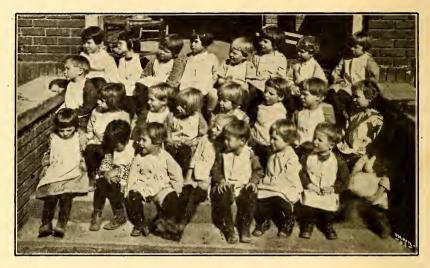
This church is where most of the children make their public profession and unite with the church. Rev. W. C. Brown is pastor of Little Joe's Church. The Sunday School in connection with this church is a splendid one, Mr. S. A. Grier being superintendent.

There is also three Young People's Societies, the Senior. Intermediate and Junior. So much for Barium's past and a brief glimpse of the present.

Looking into the Future—A word as to the future and what it may have in store; Barium Springs at the present time occupies a rather dangerous position. It is quite often referred to in superlative terms and is classed well up in the forefront as to equipment and general excellence among the orphanages of the state. This attitude has proven disastrous to many orphanages. It has led to a spirit of complacency on the part of those in charge of the orphanage affairs and a lightening up of a sense of obligation on the part of the supporters; everybody feeling that the goal had been reached and that the time for strenuous effort was over. There are at present in the South institutions that have been wrecked by this very situation, and have fallen all the way from the top to the very lowest place in orphanage work.

Let us see whether or not a feeling of complacency is justified in connection with this work here.

The Challenge—Let us look over the state at large. There are in North Carolina twenty orphanages caring for white children. Another large one is being erected; still another



THE START AT BARIUM SPRINGS



NEARING THE FINISHING TIME AT BARIUM SPRINGS

just over the line in Virginia is being built to care for both North Carolina and Virginia children. The total number of children now being cared for is approximately thirtyfive hundred. These two additional orphanages will raise the total to four thousand. The agencies caring for these several institutions are the various denominations of the church, fraternal orders and in one case, by an individual legacy. The Presbyterian institution in size occupies third place, the Baptist institution more than doubling the work of the Presbyterian. The Oxford Masonic Orphanage being larger and the two Methodist Orphanages combined being much larger than the one Presbyterian, really places our work in fourth place. In addition to this, the State Mothers' Aid cares for a large number of children, and the Children's Home Society of Greensboro places a number of children in homes for adoption.

In spite of all this, there is, at a conservative estimate, at least three thousand urgent cases of destitution that are not being cared for by any orphanage or agency. The various institutions and agencies just lacking this much in relieving all of the cases for which they are designed.

This does not mean that these three thousand cases never get any relief. They constitute the waiting lists of the various orphanages. The orphanages reach them sometime. Sometimes they reach them too late. The children during this time of waiting having acquired habits which cling to them throughout life, or disease which prevents their being accepted. The State Sanatorium for Tubercular patients receive children that if orphanage space could have been provided in time, would never have contracted the dread disease that sends them there. The Jackson Train-

ing School and Samarcand are today caring for children that were kept on waiting lists too long.

The Presbyterian Responsibility—Now, just how much of this is the Presbyterian responsibility? How much right have we to be complacent when we view the work our church is doing in this respect? Less than ten per cent is falling on the shoulders of the Presbyterian Church. We wonder what a careful tabulation of the wealth of North Carolina would show? Certainly it would show that if the wealth and earning capacity of the people comprising all the agencies supporting the orphanages that much more than ten per cent is in the hands of Presbyterians.

God has wonderfully blessed our church and our church people. Material prosperity has been showered on them to a marked degree. Here is a situation right at our door that makes its own appeal. Is Barium Springs as it is constituted today caring for three hundred and sixty children the final answer to the mute appeal of these uncared for thousands? Our church is today caring for one orphan for each two hundred church members. The average yearly contribution per member for this work is a dollar and a half. Twelve and one-half cents per month. Children are received into the orphanage whether or not they are Presbyterians. Those of the Presbyterian parentage being given first choice. Those of no church affiliation being given second choice.

The question is often asked, Why do we have children of Methodist or Baptist parentage in the orphanage? The answer to this question is that sometimes a case of most urgent need comes to us when the orphanage of their own denomination is helpless because of overcrowded condi-

tions. We take these children in the name of humanity, and we find Presbyterian children in both Baptist and Methodist institutions for this same reason.

The Budget and Whence Derived—The support of this work comes from three sources in approximately equal The total needed for a year being a hundred and fifty thousand. Of this amount, fifty thousand is supposed to come through the division of the church budget, our seven and a half per cent. Actually we receive considerably less than fifty thousand. Another fifty thousand is supposed to come from the Thanksgiving offering which is over and above the budget. Actually, we usually receive something over fifty thousand. The third fifty thousand is from income from endowment, amounting to about ten thousand; special amounts paid by relatives or individuals interested in particular children, this amount being about five thousand. The balance has to be earned on our various farms, the Barium Springs farm usually producing a net revenue of from twenty-five to thirty thousand dollars. This revenue coming from the dairy, truck farm, big farm and orchards. In addition to the farm at Barium, there is a small farm of one hundred and eighty acres in Mecklenburg County; one of one hundred and twelve acres in Cabarrus County; one of three hundred and fifty acres in Robeson County, and about sixty acres in Anson County. Most of these tracts of land have come to the orphanage within the last two years.

The Organization of the Institution — The corporate name is "The Regents of the Orphans' Home", and the title to all lands and other property is held in this name. The Regents are at present twenty men and women from the

Synod. These are elected for a four year term by the Synod, there being one man either minister or elder from each Presbytery, and one woman from each Presbytery. In addition to that, there is a man and a woman selected from the Synod at large. In 1920, the Synod made a ruling making anyone who had served a full term on the Board ineligible for re-election. This Board meets at least twice a year, once in the spring and once just before the meeting of Synod. The various committees, particularly the Executive Committee, meet oftener. The Board of Regents have full power in the management of the institution. They select the superintendent, outline his duties and formulate the policies under which the institution operates.

The superintendent acting under the power conferred upon him by the Board of Regents, selects the staff of workers and has general supervision and control of all departments of the institution.

The various departments constituting the orphanage are as follows: There are ten cottage groups ranging from twenty-eight to forty-two, each in charge of a matron. the Baby Cottage having two matrons. In addition to this, there is the Infirmary, the various working groups such as the laundry, sewing room, dining room, kitchen, dairy, truck farm, etc., and last but not least, the school. The school under Mr. T. L. O'Kelly, principal, has seventeen teachers—nine teaching in the grades, one kindergarten teacher, six high school teachers and one music teacher.

The children are taken through eleven grades of high school which prepares them for college. There is also an optional twelfth grade for any boy or girl who wishes to better prepare for college work. For those who do not plan to enter college, there is a very complete commercial department which prepares them for taking work immediately after graduation. In addition to all these departments, there is a very extensive system of Exchange designed to teach citizenship as well as a knowledge of business.

In recreation both boys and girls teams in competitive games are encouraged, and our teams compare favorably with nearby schools and other institutions. Football for boys and basketball for girls being our major sports, and a full schedule being arranged in each of these.

All of these sports, however, are provided for by other than the benevolent fund. It is the aim of the present management not to deny the children such things, but to see to it that they themselves earn the right to participate. In other words, football is played, the entire expense being borne by the receipts from the sale of tickets at the games; and the same for basketball.

Method of Admission—Applications for admission flow in at the rate of about two a day, something over six hundred reaching the office during the course of a year. Some of these are on the face of it not worthy of serious attention. Most of them, however, need to be looked into. When inquiries come they are immediately referred to the local church organization from which they came. It is always necessary that the pastor or session endorse the application for the admission of any child or family into the orphanage. As soon as this formality is gone through with, one of the staff known as a case worker visits the applicant and all who are interested in the case to get all the informa-

tion possible. In doing this it is quite often discovered that other agencies are more suitable for relief in that particular case.

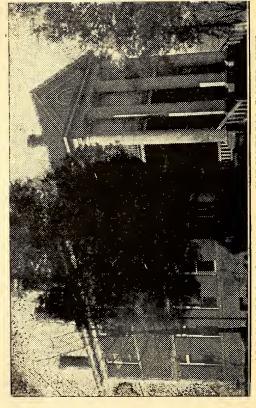
For instance, it may be a case in which the State Mothers Aid can help much more satisfactorily than can the orphanage. In some cases it is more desirable to find a permanent home for the child, and if so the case is handled through the Children's Home Society which does that sort of work. Sometimes during the investigation, a relative is discovered who relieves the situation either financially or by offering a home for the children.

In spite of all this, however, many more applications come to us that show after investigation that they are most worthy and needy cases than we can possibly offer relief to. We have to decide in some way which to take. In doing this the applicants are classified, first according to their need, second, according to their church affiliation; and then third, according to the locality from which they come. We place the need in the particular case as first and most important. As an illustration of an extreme case, we might mention two small children living in a small house with two tubercular adults with no place in the immediate community or county apparently open to give them even temporary relief. Next in importance we put church affiliation. Naturally we give first choice to those of Presbyterian parentage, next to these that may not be of Presbyterian parentage but with relatives that have their interest most at heart belonging to the Presbyterian Church. Next to this, those that seem to have no church to call upon. We feel that we should give relief to those rather than to have those of other denominations that have institutions for relieving distress.

The third consideration is the locality from which a particular application comes. Sometimes we find a particular church or locality very prolific in applications, and the applications are pressed very hard. We find other localities that may have gone for years without calling on the orphanage to relieve a single case of distress.

Naturally, all other things being equal, we give the preference to that locality that has called the least often. This is a consideration but not as strong as the need of the child. We have had churches to file application for a child which upon being turned down has caused some members of the Church to become incensed, because it was the only time they had appealed to the orphanage for help and their application was rejected. If the other considerations had been at all equal, their application, of course, would have had the preference, but the fact of their seldom making application was not strong enough to overcome the difference in the actual needs of the cases involved. It is hoped that there will some day be orphanage space, so that no worthy and needy applicant may be kept on the waiting list longer than the time necessary to investigate the circumstances of the case. To reach this much desired goal, it is necessary for each of the existing organizations to materially increase their present capacity. Just how much of this is the responsibility of our Church?

JOS. B. JOHNSTON.



ALBEMARLE NORMAL AND INDUSTRIAL INSTITUTE Albemarle, N. C.

# THE ALBEMARLE NORMAL AND INDUSTRIAL INSTITUTE

Mrs. Elva C. Harris, Superintendent

Early History—Albemarle Institute's thirty-three years of service date from its establishment as a day school in 1893 by Miss Frances Ellenwood Ufford, of New Jersey. Miss Ufford had been teaching among the needy white people of Piedmont North Carolina for fourteen years and since her coming to Stanley County it had been her greatest desire to establish a boarding school for girls of limited opportunities. Without funds for building or for maintenance such a school was an impossibility but nevertheless, there at the county-seat, Albemarle, she began holding classes with girls who could come to her during the day.

The problem of providing homes for certain of her most needy pupils sent Miss Ufford back to her home in the north during the summer of 1893 with the object of collecting funds sufficient for opening a dormitory that fall. In this she was successful to a degree, and returned to Albemarle, she rented a house and received as boarders three girls who could not otherwise have attended her day school. Others came and the little school was crowded.

A New Recruit and Renewed Efforts — Although Miss Ufford had begun her work in the South under the direction of the Northern Presbyterian Board, the Board felt unable to assume the care of her school at Albemarle. In 1897 Miss Helen J. Northrup, of Minnesota, offered her services as assistant to the founder. Miss Northrup left Tennessee, where she had been in the Cumberland Mountains for her health, joined Miss Ufford in Albemarle and the two together set about building up "The School at Albemarle."

Working under trying conditions, with slight means, they managed, if slowly, to expand the resources and capabilities of the school. The first building, if it might be called a building, was a two-room affair of frame construction. Now one friend, again a group of well-wishers in the community would help the founders with a sum of money over and above the regular expense quota and one room after another was added to the original two. At last a rambling, loose-jointed dormitory evolved, which still houses most of the students.

It was only through the most careful administration and the tireless efforts of the principals that the Institute was enlarged by degrees and yet kept free of debt. By 1905, thirty girls were receiving full time instruction.

A New Day—In 1906, Mecklenburg Presbytery adopted the school giving it the name, "The Albemarle Normal and Industrial Institute." The following year a brick building was erected with two large class-rooms on the first floor and eight bed-rooms and a living-room on the second. This barely sufficied and with an ever-increasing number seeking admittance a two-story wooden building was erected to meet the emergency. Since then a cottage on the edge of the grounds has been purchased. These four buildings, situated on a five acre campus atop one of the highest hills of Albemarle, constitute the present physical plant of the Albemarle Normal and Industrial Institute, as it is now called.

Educational Aims and Responsibilities—The present aim of Albemarle Institute, a purpose which it is fulfilling, is to provide a safe Christian home for the girls, training them in household duties besides standard class-work from the sixth through the eleventh grades. Last term sixty-eight

girls were enrolled as regular students and their expenses for the nine-months term amounted to but one hundred and sixty dollars per individual. This small amount is possible in the fact that all domestic work is done by the pupils themselves.

Mrs. Elva Harris, the Superintendent, heads a staff of eleven assistants. The responsibility involved in their work can hardly be overstated. These girls under their care have come from homes of few if any advantages. It is the critical period of their lives. They must be mothered, and literally so, for a count in April, 1926, revealed the tragic fact that thirty-four girls, exactly half the number then at the Institute, were motherless. The mothers of five others were in asylums for the insane. More than one unfortunate child found a real home within the walls of Albemarle Institute, found loving care and wholesome training.

Religious Home Atmosphere — Miss Eva Rupert, for many years principal of the Institute, said: "I consider that the strongest force in the school is the home life with its very definite spiritual atmosphere. This is the natural result of putting first things first; prayer dominates the private life of the leaders and is a prominent feature of the school life in the school room, as well as in the boarding department; and the Word of God is read and studied and revered. Such is the daily effort to develop Christian character."

In addition to the course of study prescribed by the state for accredited high schools, each student is required to study the Bible daily. The Institute has been blessed in being able to secure godly, well-trained women as teachers in this department. The girls have their own Sunday School and Christian Endeavor Society giving them a full religious life.

Much can be said of the good the school does the students themselves. Of the influence for good to rural communities and city neighborhoods to which these girls return no adequate estimate can be made. There lies the far-reaching effect of the institution's educational purpose.

The Needs of the School—To say that the present plant is inadequate barely states the matter. The most pressing need of Albemarle Institute is a new dormitory. The old building first erected thirty-four years ago is wholly inadequate for the housing needs of the institution. Its rooms are small, poorly heated by wood stoves. Six girls must needs be crowded into each of the rooms and only the use of double-decker beds makes this possible. The structure is dilapidated and in constant danger of fire. Twice already it has been in flames and would have gone in no time but for quick action on the part of the students. A third time, wooden frame construction plus congestion may come near totalling the sum of disaster.

The girls need more in a dormitory than mere living quarters. A new building should of course be adequate in size and safety. More than that: it is very necessary that these girls have school surroundings as nearly ideal as practicable. Each girl must be made to value the home. The ideals of home tending she receives here in the school determine the type of home she will establish in later life. Adequate home-like dormitory facilities are Albemarle Institute's imperative need.

No less urgent, and perhaps more immediate, is the need for a properly equipped home economics department. On account of lack of funds for equipment and for hiring an instructor with an acceptable state certificate no credit toward graduation can be granted in home economics. It is manifestly unfair to girls who have done the same work as the city school girls not to have their work honored by other institutions. If there is one department where there is no doubt as to practical results, that is the home economics department. In a school the nature of Albemarle Institute its usefulness should be given fullest scope.

There is one call for help from Albemarle that can be filled by the contribution of an individual or a small group: that is the one for more scholarships.

The Appeal—Every year there are numbers of ambitious girls who wish to enter the Institute who have no money at all to defray their expenses. Tuition is cheap by reason of the extra-economical plan upon which the school is operated. The sum necessary for establishing a scholarship which would give a girl the benefit of a year's stay is not large. Several local orders have given scholarshps; a number of woman's auxiliaries, Sunday schools and Sunday school classes have sent funds for the purpose; and the alumnae association maintains a loan fund. However, still more scholarships are needed.

Everyone interested should correspond with Mrs. Elva Harris, Superintendent, Albemarle, N. C. Any study group has here the opportunity of doing a very real good by maintaining such a scholarship, of rendering an actual and immediate benefit to some trustworthy girl and to the Albemarle Normal and Industrial Institute.

MRS. ELVA C. HARRIS.



GLADE VALLEY HIGH SCHOOL



GLADE VALLEY HIGH SCHOOL

#### GLADE VALLEY HIGH SCHOOL

E. B. Eldridge, Superintendent

The school was established by Orange Presbytery in 1909, and the first term opened January 4, 1911. The school is now owned and controlled by Orange and Winston-Salem Presbyteries. The aim of the school is Christian Education for boys and girls of limited means.

The Plant and Course of Study—The buildings consist of a boys' and a girls' dormitory and an eight-room cottage. The first floor of the boys' building is used for class room work, and is very much crowded. The first floor of the girls' building is used for kitchen, dining-room, library and music room. Part of the cottage is now being utilized for class room work by the Domestic Art Department. The dormitories are crowded with students. The school has 125 acres of land and a farm is operated in connection with the school. The farm furnishes all the vegetables and many other things used in the operation of the plant.

For the want of room the school is only able to offer high school work, and at present we have eighty-five students. The school has a regular standard high school course of study, meeting state requirements for an accredited school. And in addition a Music Course, Business Department, Domestic Art, and Bible Study in every grade. Six consecrated teachers.

The Output—In April, 1927, the school closes its sixteenth full session, and with the class of '27 the graduates will number 140 boys and girls and hundreds of others have received training at Glade Valley. Forty per cent of the graduates have attended college. Our graduates are found in most every walk of life, only a few are mentioned here.

Five ministers, two Home Mission workers, three physicians, one located in five miles of the school, and now doing most of the practice among the present student body. Three nurses, five high school principals and teachers, fifty have taught in the public schools of Allèghany and adjoining counties. This has been one large service of the school to prepare teachers for the public schools. The influence of the school has been felt through these teachers as they have been in Sunday School and Young People's Work of the communities where they have taught.

Support—The school has a small endowment but is supported mainly by the General Assembly's Home Mission Committee, by Synod's Committee on Schools and Colleges, and by the Churches of Orange and Winston-Salem Presbyteries. Among the most loyal and enthusiastic supporters are the ladies, of Orange and Winston-Salem Presbyteries, who work through their Auxiliaries. It is largely through their devotion and loyalty that the school exists today.

If the names of those contributing to the support of Glade Valley School were known that list would include nearly all of the forty thousand Presbyterians in North Carolina. It would include the majority of the members of the Southern Presbyterian Church.

Patronage—The great majority of the boys and girls enrolled in the student body of this school are from homes of very moderate circumstances. Most of them are from the mountain counties in the nearby territory, Alleghany furnishing more than any other county, followed next by Ashe, Surry, and Wilkes. Around twenty of the students are orphans and between 40 or 50 per cent of the students are

working at least part of their way through school as the school offers self-help.

The Needs-To those who are interested in the growth of Glade Valley the following needs will be of interest: 1. An administration building containing class rooms, auditorium, and office for superintendent. This building will cost at least \$10,000.00 and will be a valuable addition to the plant and will add to the efficiency of the school. 2. The farm needs to be developed. There is a need for a larger dairy herd. A few individuals have given cows to the school, and we hope this is only the beginning of the herd we hope to have soon. More of the farm should be cleared and put in grass which is gradually being done and funds are needed to take care of the small herd which we hope to have in the near future, and even for the few we now have on hand. The milk is sorely needed to furnish our table for the seventy boarders. 3. Probably the greatest need of the school is an income to take care of the expenses and continue the work that has been started. In order to keep the school on the accredited list the best of teachers must be secured. Building must be kept in repair, salaries paid and all bills met promptly. Equipment of class rooms should be kept up, books added to the library, and more science equipment bought.

The Policy of the School—There is always a demand for help and it is the policy of the school authorities not to turn away any worthy student for the lack of funds. This is only possible by reason of the help that the loyal friends give for this purpose, or help given to the individual student. But its best to send all aid for students through the school authorities as we may be assured then that the money given for education will not be diverted.

The Budget—In spite of the fact that we have so many individuals contributing to the support of the work there is usually a deficit facing us at the end of the year. The cost of operation for one year is around thirteen thousand dollars. Contributed as follows—1926-25:

General Assembly's Committee\$	1,200.00
Synod's Schools and Colleges Fund	1,838.40
Woman's Aux. of Orange Presbytery	1,198.00
Woman's Aux. of Winston-Salem Pres	1,153.75
Churches of Orange Presbytery	300.00
Churches of Winston-Salem Presbytery	1,012.00
Individuals	620.00
-	
Total\$	7,322.15
Paid by Students and Patrons\$	6,000.00
-	
Total\$1	3,322.15

The Robert K. Smith Bequest—Although, the school has many friends it has been handicapped for the lack of funds. One bequest that is worthy of note was that given by Mr. Robert K. Smith, of New York, former President of the P. Lorrilard Tobacco Company. This successful business man looking about for an investment that would bear fruit for eternity, selected Glade Valley High School as a giltedge investment. He left \$10,000 to the trustees of Glade Valley High School. This money was loaned out through a trust company and is now drawing interest for this school night and day.

The Challenge—If men of ability in the city of New York can see the great opportunity for this school,—what a challenge to the people of the South, and especially to the Pres-

byterians of North Carolina; The Finance Committee of this school are men of ability; safe, sound and conservative.

When the drive for the Million Dollar Campaign was made a few years ago there were some contributors who turned over Liberty Bonds to this school. Liberty bonds are considered the safest investment in the world, but these investors, believing the Glade Valley School was an even better investment, turned these bonds over to the school. It may be of interest to these donors to know that these bonds are still bearing interest for the advancement of the Kingdom through the medium of Christian Education.

The Spirit of the Faculty—Consider this pledge made last year by one of the faculty: "I pledge myself to a bigger and a better Glade Valley, whether I remain in my position or not."

The following pledge made by a member of the faculty at the Older Boys' Conference is expressive: "I pledge myself that with Christ ever present in my life, I will try by the help of God to electrify the lives of others for the building of character."

It is significant that one of the students of the same school signed a pledge as follows: "I pledge myself to live closer and closer to God each day."

The spirit of youth and enthusiasm is expressed in the yell with which the rooters cheer their team to victory:

Oh, there never was a minute That Glade Valley wasn't in it, With a Hey! and a Ho! And a Ha! Ha! Ha! We are doing a wonderful work. Who is able to tell the value thereof? For, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

E. B. ELDRIDGE.

# ELISE HIGH SCHOOL, HEMP, N. C.

The Beginnings—Elise High School was founded in 1904 by Rev. Robert S. Arrowood at the direction of Favetteville Presbytery. It has grown steadily through the years and at the present time has an enrollment of one hundred and twenty-seven students. The school has no endowment and depends upon the money collected from the students for tuition and board to bear the major portion of the expense of operation. Elise is on the budget of Synod's Schools and College Committee and receives five per cent of the money given to this phase of the Synod's work. It is desired that recognition be given here to the unselfish efforts on the part of the women of Favetteville Presbyterial Auxiliary in behalf of Elise High School. But for their unfailing loyalty and material support of the school during the trying years following the World War Elise would have had to close her doors. This support is being continued and the money collected by the women for Christian education in the Presbytery is sent for the most part to the Treasurer of the Committee at Davidson. The women materially add to the support of the school through the giving of canned fruits and china and glassware.

The Needs — Although the school has made progress Elise is still in need of a great many things to bring it to the standard which has been set for it. A permanent endowment is needed to furnish a regular income for the material upkeep of the school plant. A new Administration Building

is badly needed. At present a large frame building is used to house the classes. This does not conform to the standards of the State Department of Education which is growing more and more strict in its requirements. A more complete equipment is desired for the Domestic Science Department. This department was added in the fall of 1925 and is doing a splendid work among the girls of the school and community.

The Bible Department—A department of the school which has undergone recent expansion is that of Bible instruction. Rev. R. A. McLeod, one of the most outstanding young ministers in the Synod, has accepted a call to become pastor of the Elise Presbyterian Church and will fill the chair of Bible. He began his work in the school in January. This is a very decided step forward for the school. It is the Department of Bible which makes Elise stand out as a school where wholesome Christian character is developed and Christian ideals are fostered. Elise offers an unusual opportunity to parents who do not want their children taught in the environment which too often surrounds the large consolidated schools of the small towns and cities. One of the things of which the school is proud is that many of the students have come to lead active Christian lives while here.

The Product—Many of the boys and girls who have graduated at Elise have gone out into the world and reflected honor upon the school by doing worthwhile things. Among the number are ministers of the Gospel, surgeons, teachers, lawyers, and business men. It is the hope of those in charge at Elise that the school may continue to serve in preparing girls and boys to live more completely.

ALLEN JONES.



SOME OF THE BABIES AT GRANDFATHER ORPHANAGE, BANNER ELK, N. C.



GRACE HOSPITAL, BANNER ELK, N. C.

# THE EDGAR TUFTS MEMORIAL ASSOCIATION BANNER'S ELK

"Your Young Men Shall See Visions"

The work at Banner's Elk is so inextricably interwoven with the personality of one man that it is well nigh impossible to tell the story of it without at the same time writing a biography of the man. Edgar Tufts and Banner's Elk are names so closely knit together in the bonds of association that the thought of one instantly brings to mind the thought of the other. Indeed, the association is so vital that the two names seem to stand in a kind of correlative relationship, like Father and Son, or Mountain and Valley. And when one reflects on the matter one is inclined to believe that without Edgar Tufts there would have been no Banner's Elk as we think of it today, and equally, that there would have been no such personality as Edgar Tufts without Banner's Elk. They were to each other as the key to the lock. It is pleasant to speculate that the spirit of this man was just the key fashioned by the great Artificer to fit the lock that guarded the heart of this mountain people with whom Edgar Tufts toiled and wrought.

If any one is disposed to question the propriety of including an account of the work at Banner's Elk in a book devoted to activities of the Synod of North Čarolina, let him consider two facts. First, that the work under Edgar Tufts was begun as a distinct mission of Concord Presbytery, and to his last day Mr. Tufts never was able to dissociate it in his mind from Concord Presbytery. Second, that the work, since the death of its founder, has been carried on by a Board of Trustees, half of whose members are appointed by Concord Presbytery.

It is true, as regards its financial support, the work has not been placed on the official budget of Concord Presbytery since the Synod of Appalachia was created by the General Assembly, but there are many individuals and a few churches within the bounds of the Presbytery which have regularly contributed to the support and whose interest is as keen as it was in the early days of its history. But let us read the story from the facile pen of Miss Susan Hall who knows her Banner's Elk so lovingly and so well.—The Editor.

How It Began—Thirty years ago, a young ministerial student, with the eyes of an angel and the jaw of a mighty man of valor, came from Union Seminary, Virginia, to North Carolina, to climb the trail of other pioneers into the remote and exquisite valley of the Elk River. Concord Presbytery had called for a man, and Dr. Moore, looking about him, had laid his hand on the young Georgian, Edgar Tufts. And in that summer, this boy of the pure heart and the unconquerable will took up the burden of his "Valley of Vision."

On a chestnut-crowned knoll at the western end of the village, he built his modest white house, and in April, 1898, he went back to Virginia for his wife, Miss Bessie Hall, the true partner of all his life. And in that home, whose "walls have been salvation and whose gates peace" to countless souls, the young preacher dreamed his great dream of service to God.

Next to the church stood the historic little district school house, where already a handful of children were being taught for two months in summer by devoted volunteers, to supplement the brief session of public school. And this tiny beginning represented the "handful of corn in the earth on the tops of the mountains", whose fruit was to "shake like Lebanon".

The first need that wrung his heart, when he came to the valley, was the need of the young people. During his first winter, a winter of bitter mountain cold, he gathered the older ones about his blazing fire and taught them himself, in a room furnished only with home-made benches, asking for nothing except the chance to serve them. Especially did he see the burdens on the shoulders of the young girls, the monotony and isolation of their lives. "There are thousands of gems among them", he wrote; and out of his longing to give them the opportunities of other girls, he exclaimed one day, "I will build them a boarding-school right here in Banner Elk!"

Materialization—In the fall of 1898 he laid the matter before his little congregation; and they subscribed two hundred and fifty dollars, in lumber and labor. "After months of hard work", he says, "during which a debt was never made, a dormitory and a two-room Academy building were ready for use." These stood on the same ridge and west of the church.

Here in the spring of 1900, with one teacher and twelve girls, the Elizabeth MacRae Institute opened its doors. This name, that of a great woman of the church, was soon combined with that of another, who came to the rescue of the struggling work; and thus the school has remained, the Lees-MacRae Institute.

And this beginning showed the manner and method of the man. With the sight of a need he immediately took up his march towards its relief; first he "gave his own self", next he called on his own people, after that on the church at large and his personal friends, but never, to this day, has a debt been made. Under every act of his busy life was his unshakable faith in God; under every self-forgetting effort for the community was the love of the great-hearted shepherd for the young of his flock.

Expansion—His work, being alive, grew continuously. In 1905 the Boys' Department was established in the school at Plumtree; in 1907 both schools were chartered by the state. To the original purchase of land Mr. Tufts added gardens and orchards along the river. He bought the old mill, and in 1912 he built a small power plant. Four years later when the old wooden dam washed away, he, with the help of many friends, built a new one of concrete, and not long after installed the new steel flume.

1914 marked a great event, the opening of the High School, with four new workers, and four more years added to the curriculum. In 1914 Mr. Tufts began the publication of the little paper, "The Pinnacles", which has appeared each month ever since, to keep the work before its friends in the church.

Vision of Stone—Always he longed for the time when he could build permanently, with native stone; and at length his beautiful stone church was finished. This was followed, in 1919 by the "Rock House", the picturesque stone cottage constantly in use ever since as Industrial Building, sales and tea-room, and meeting-place for school and village. And on a day in 1921 he broke ground for the first of the three great school buildings he had planned with his brother, a noted architect, and named for the

three states most concerned in his work, North Carolina, Tennessee and Virginia.

In the fall of 1922, though ill and overworked, he attended Synod, especially to meet with Concord Presbytery and ask her, the mother of his work, to sponsor in part his greatest dream, that of a Junior College, which was to carry his beloved girls two years beyond High School. In the following December he attended his final Commencement, which was the last in the old Academy; but when his "children in the faith" assembled in April, in the new stone North Carolina Building, his own spirit had marched on to the Promised Land.

Grace Hospital—In 1897, as you know, there was established at Banner Elk, N. C., a girls' school known as Lees-McRne Institute. Later the orphanage — "Grandfather's Home"—was opened up with capacity of 56 children. There was no physician near; no place where these children or those caring for them could be properly taken care of, and the establishment of a hospital became a great necessity, not only for those connected with the school and orphanage but for the people of the surrounding country; the country doctor was no more to be found within several miles. Many of the children in the school come from the homes of the people.

In 1910, an old building was converted into a hospital and dispensary for the care of the people. Out of this in 1922, through the gift of Miss Helen Hartley Jenkins, of New York, a hospital was made possible, and June 1, 1924, the hospital, a concrete and brick building (fireproof) was opened. It is the policy of this hospital to be an instituiton for the sick without regard to race or creed—no patient is

turned away, regardless of money; more than one-third of the work done is charity. In many other cases the physicians give their time and services without remuneration, the patient or family paying only for board and hospital care. We have a capacity of 20 patients, caring for, on an average the year around, 15 patients per day—not counting the dispensary work where they come and go after wounds are dressed or medicine provided. These mountain people have, many of them, learned and others are learning of the great comfort and care which their loved ones receive from this institution.

The hospital is equipped with X-Ray (another gift), operating room where the surgical cases are cared for, from the smallest fracture to major operations; while in maternity cases here the mother finds the care and help so much needed for her trying ordeal, and the little babe is started on its journey in life, and the mother taught how to feed and care for its wants by our nurses. Medical cases get the rest and quiet so much needed for recovery, with the presence of physicians and care of a nurse which cannot be provided for in their own homes.

All of this, of course, requires funds as well as work and care to carry on, and we are asking our churches, societies and individuals to come to our help and donate something toward some much needed replenishing in equipment. The following is the digest of the Financial Statement for the year January 1, 1926:

# CASH RECEIPTS

Hospital Fees	\$ 6,961.50
Operating Room Fees	549.00
X-Ray Fees	440.00
Lees-McRae Institute	250.00
Orphanage	250.00
Endowment—Duke	850.00
Endowment—R. K. Smith Fund	1,500.00
Donation—Friend	100.00
Donation—Friend	25.00
Current Expenses	779.12
Equipment	1,290.93
Nurses' Account—Breakage	28.00
Board	5.00
Miscellaneous	52.09
Refunds	190.90

Total Receipts for 1926 \_\_\_\_\_

\$13,271.54

# CASH DISBURSED IN 1926

Salaries	\$ 3,233.03
Wages	282.31
Laundry	956.94
Office Expenses	254.80
Medical Surgical	783.15
X-Ray Supplies	375.64
Training School	237.05
Household Supplies	387.85
Kitchen Supplies	3,240.03
Fuel and Ice	638.28
Interest and Insurance	196.00
Freight and Hauling	191.18
Repairs	95.65
Nurses' Account	13.68
Miscellaneous	190.19

EquipmentRefunds	1,455.34 206.89	
Total Disbursements		\$12,738.13
Total Disbursements		
Showing Cash BalanceCash on hand December 31, 1925	\$ 523.37	533.41
Deposits for 1926	13,271.54	
	\$13,794.91	
Disbursements	12,738.13	
Showing Cash Balance January 1, 1927		\$ 1,056.78

The Orphanage—Another need, which had moved Mr. Tufts to enlarge his work, was the neglected condition of hundreds of orphan children of the mountain country. Therefore, in 1910 he bought the Lybrook Farm, with small gifts from many friends,—a beautiful high valley beyond the river, a mile from the school. And he found, with his genius for finding, the right workers, Mr. and Mrs. Holcomb, of Yancey County. With them he planned every feature of the work, enlarging it constantly as the family rapidly increased, naming it for the great mountain, Grandfather, he loved, always finding time for daily visits with the children, toward whom his greatly-caring heart was unusually tender.

His last project for this work was the "Baby Cottage", the dearest spot on the grounds.

The Passing—On January 1st, 1923, young Edgar came to his bedside, and reported, "We started digging for the Tennessee Building today". His thin face lighted up with content; Edgar was there to carry on, he could rest now.

On January 6th., he laid down the burden of his "Valley of Vision", and entered into the joy of his Lord. And his people came through the snow to the place of his grave, lined it with the rich green of their mountain galax, and laid the wornout body down under the grey walls of his beloved church. The trustees came to his funeral; and the next day they met together, to lay the burden of his task on the young shoulders of his son.

The Successor—Edgar has been working with his father all his life. As a child he was the family gardener; during school and college vacations he donned the overalls with the other workmen. He spent his senior vacation hard at work with his father, and together they went down to his graduation, at Davidson, in 1922. The next year he joined the teaching force of the school, always besides taking on more and more responsibility, in the effort to spare his father. And to him, in the days of bewilderment, in the years of achievement through defeat and triumph that have followed, God has spoken, "Be strong and of a good courage; for the Lord thy God is with thee withersoever thou goest."

But there are three men who walk together along the highway one man laid, who share equally in the burdenbearing. These three friends are: Dr. W. C. Tate, head of Grace Hospital, Mr. J. W. Holcomb, superintendent of Grandfather Orphans' Home, and Edgar Hall Tufts, Principal of Lees-MacRae Institute. In 1924 the varied work they represent was incorporated as the Edgar Tufts Memorial Association, in which the three departments "joined hands to honor their founder, and bear his name in a lasting memorial."

The Association is governed by ten trustees, five appointed by Holston Presbytery, in the Synod of Appalachia, and five by Concord Presbytery, in the Synod of North Carolina. One from each group retires every five years; and the chairmanship is held for two years by each Presbytery alternately. The present chairman is Mr. J. A. Summers, of Johnson City, Tenn., who succeeded Mr. J. H. Beall, of Lenior, North Carolina.

The School—The school now enrolls 224 pupils, and mothers who were former students, make application for their daughters a year ahead. The strikingly beautiful Tennessee dormitory has begun on a successful career in summer also, as the Pinnacle Inn. Its mate, the Virginia Building, will be ready for the term of 1927, if possible, and is already filled in prospect. The stone water tower contains the 25,000 gallon tank of the new water system. The newly acquired Lowe property, with six acres of rich land and a house for the smallest girls stands opposite. The school has fifteen workers, and a fine student body; her bread contests and her beautiful commencements are famous; her most coveted prize is the Bible medal; she takes her vital part in all church activities, presents her girls for baptism, sends up a long line of catechism experts every year, lends her girls to the outpost Sunday Schools, to sing at the hospital, to help at the orphanage. But she faces serious problems. Half her girls are not provided with scholarships, and there is not nearly enough self-help work to go round. A mountain girl pleading for a chance is never turned away in favor of one who can easily pay. the necessary \$120 a year. The school needs scholarships. \$2,000 endows one permanently. A ton of stone built

into the walls of the new dormitory costs \$5.00; and the new dam power house which must replace the old one now long outgrown, will cost perhaps \$40,000. These are great and present needs.

The wonderful little hospital, flanked on each side by a doctor's residence, now has two doctors, Dr. R. H. Hardin being Dr. Tate's coworker, two graduate nurses, and four pupil nurses, with a Training School in charge of Miss Florence Illidge. But the building is taxed to its limit, the nurses are housed in a rented house, and many things are needed for equipment, besides the great thing needed most—the nurses' home. Almost half the patients are unable to pay but none are refused.

Growth of the Orphanage—At the Orphans' Home, to the original farm-house, now three times its original size, have been added the Grier Home, the school-house, the work-shop, the laundry, the Osborne Memorial Baby Cottage, the superintendent's and the farmer's cottages. Here are six workers, and sixty healthy children. The Home if emptied could be refilled every three months, so great is the need. They must have permanent, fire-proof buildings, and endowment for the support of these little ones.

A baby who enters the Home, learning God's Word and Will as her earliest lessons, may travel the road of Christian training through graded school and High School, into business or industrial training at the Institute, or into training as a nurse at the Hospital, until she is ready to earn her own way in her chosen life-work.

The Needs—The greatest needs of this manifold work are: more friends, like those who have upheld it from the

beginning; more of the gifts of God's people to His mountain children, for whom He has a great future in store; more readers of the brave little "Pinnacles", which tells all it can of the work; more and more visitors to the exquisite "Valley of Vision," and more and more prayer, that God may do His will with his own blessed work at Banner's Elk.

SUSAN E. HALL.

# **QUESTIONS**

#### PRESBYTERIAN ORPHANS' HOME

- 1. What is the scope of the work of the Presbyterian Orphans' Home?
- 2. How is this institution controlled and governed?
- 3. How many Regents compose the Board and how are they selected?
- 4. What is the present capacity of the orphanage? How many church members are there for each child in the Orphans' Home?
- 5. What is the total expense of running this work a year?
- 6. How is this money provided?
- 7. What is the average amount contributed by each church member?
- 8. Can the extra contributions taken up Thanksgiving be credited on the various budgets? Explain.
- 9. Has Barium Springs reached the final goal as to size?
- 10. What are the most immediate and pressing needs?

# ALBEMARLE NORMAL AND INDUSTRIAL INSTITUTE

- 1. Where is the Albemarle Normal and Industrial Institute located?
- 2. Give brief story of its beginnings, mentioning two women concerned.
- 3. With what material equipment did the institution begin? Who provided it?
- 4. When was the school adopted by Mecklenburg Presbytery, and what was its condition as to material equipment and student body?
- 5. What enlargement took place after it passed under the control of Mecklenburg Presbytery?
- 6. What are the three main objectives in training girls at the school?
- 7. What handicap does the school labor under as regards recognition by the State?

- 8. What is necessary to be done to remove this handicap?
- 9. Give several reasons why you think this school should exist.
- 10. What two things are pressing needs of this school?

# GLADE VALLEY HIGH SCHOOL

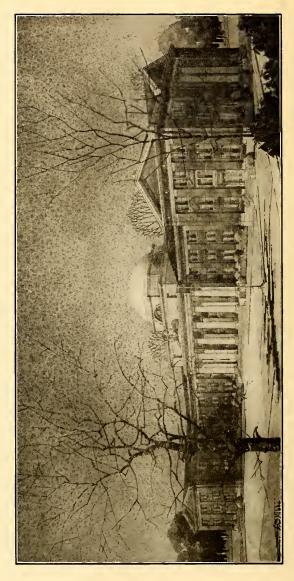
- 1. When was this school established? Locate it on the map.
- 2. Describe the plant.
- 3. How is this school financially supported?
- 4. How much is needed to meet expenses?
- 5. Is there a deficit? If so, how can it be avoided?
- Give some specific reasons why you think this school should be supported.
- 7. What is the spirit of the teachers?

#### ELISE HIGH SCHOOL

- 1. How is this school financed? When was it established?
- 2. What is needed and why?
- 3. Who is the teacher of the Bible in this school? What position does he occupy in the Synod?
- Give reason why you think the Church should continue to support this school.

### EDGAR TUFTS MEMORIAL ASSOCIATION

- 1. What is the relation of this mountain work to Concord Presbytery?
- 2. Give two reasons why the story of this work is appropriate to tell in this book.
- 3. When was the work begun and by whom?
- 4. Give the three divisions of the work, with the head of each.
- 5. How many buildings has the College? The Orphanage? The Hospital?
- 6. Do you think the financial statement of the Hospital indicates careful and economical management?
- Tell the story in brief of the beginning and growth of this mountain work.
- 8. What spiritual virtues and graces are illustrated from the spirit of the workers?
- 9. How many girls in the school? What is the cost of tuition? How many children in the Orphanage?
- 10. How do these two institutions get their support? Does the Synod of North Carolina have any obligations toward the work of the Edgar Tufts Memorial Association?



CHAMBERS BUILDING, DAVIDSON COLLEGE, DAVIDSON, N. C.

#### CHAPTER III

# COLLEGES DAVIDSON COLLEGE

William J. Martin, M.D., Ph.D., LL.D., President
HISTORICAL

**The Beginning**—Founded in 1836-37 by Concord Presbytery, Davidson College is now in its ninety-first session and rapidly nearing its century mark.

At a meeting of Presbytery, in 1835, at Prospect Church, near Mooresville, North Carolina, Dr. R. H. Morrison, father of the beloved Mrs. "Stonewall" Jackson, introduced the resolution passed by the Presbytery founding the College. Dr. Morrison became Davidson's first President.

Dr. Wm. J. Martin President

The establishment of Davidson College was the culmination of repeated

attempts to found a College for Men in the western section of the state. In 1770 Queen's Museum, chartered by the Provincial Legislature, was located in Charlotte, N. C., and despite annulment of King George III, functioned for several years. After the Revolution it was re-chartered by the State Legislature under the name of Liberty Hall, and seems to have been under the care of Orange Presbytery. Later the establishment of Western College, at Lincolnton, was attempted, without success, in 1821-22. Finally Concord Presbytery undertook to solve the problem, and Davidson College was, and is the result. The roots of Davidson's existence, therefore, clearly go back to a time prior to the War of the Revolution.

Under great disadvantages and sore trials, but by reason of wonderful determination, sacrifice, faith and importunate prayer Davidson lived and served with no adequate income or plant until Maxwell Chambers' bequest of a quarter of a million dollars in 1855. Out of the proceeds of this gift the great Chambers Building, which so many students lived in and affectionately remember, was built and stood until its destruction by fire on the morning of November 28, 1921. The remainder of the Chambers' bequest was invested in state securities which were almost completely lost as a result of the Civil War. The College emerged from this struggle with a small endowment of less than \$80,000, nor did its endowment reach as much as \$100,000 until the early years of the twentieth century.

Started by Concord Presbytery, other Presbyteries were invited at different times to participate in its ownership and control through trustees elected by the Presbyteries, until at one time all the Presbyteries of North and South Carolina, Georgia and Florida participated. The Presbyteries of South Carolina established a college for men within their own bounds and one by one withdrew from official relation to Davidson College. Now Davidson is owned and controlled by the Presbyteries of the Synods of North Carolina, Georgia, Florida, and Asheville Presbytery of Appalachia Synod. The majority of these Presbyteries elect two trustees each, generally one minister and one layman, though the Presbyteries of Concord, Fayetteville, Mecklenburg and Orange have a larger representation. The Alumni Association elects six trustees.

**Period of Expansion**—Beginning with the Vice-Presidency of Dr. Henry Louis Smith, and continuing through his period as President, strenuous efforts were made by him and under his direction to enlarge the student body and increase the material resources of the College. The last year of his admin-

istration (1911-12) saw the student body reach 343, and the endowment \$203,056, besides considerable addition to the material equipment.

#### THE PRESENT

This period may properly cover the years of the present administration which began in June, 1912.

Beginning with an enrollment of 353, the student body now numbers 642, and since 1919 there have always been more applicants than could be accepted. The Faculty in 1912 had 13 members giving instruction; this year there are 38 teachers. This does not count student assistants. This results in much better service. In 1912 the proportion was 26 students to each teacher, and this year it is 17 students to each teacher. While this is a great improvement, the proportion is still too great. According to the best educational standards, we should have 50 teachers instead of 38 for the present size student body.

During this period the College lost two buildings by fire—the Chambers Building in 1921 and the Watts Dormitory in 1923. The latter had been given to the College by Mr. George W. Watts, of Durham, Vice-President of the Board, and was restored in larger and better form, and of fireproof construction, through the generosity of Mrs. Watts (now Mrs. Cameron Morrison) and Mrs. John Sprunt Hill, daughter of Mr. Watts.

The new Chambers Building has been planned and one wing of it built. It will occupy practically the same ground on which the original building stood and will be the outstanding feature of the campus group. It falls naturally into three divisions; North Wing is to house the Department of Physics (now called the James Buchanan Duke Department of Physics) and numerous offices and class rooms; South Wing has been built at a cost, approximately, of \$200,000, and contains 11 administrative

offices, 10 offices for professors and 20 class rooms. The central section will include the Auditorium, seating 1,200 to 1,500, a large reception and banquet hall, seating probably 500, and two class or committee rooms. The building has a frontage of 311 feet and will be handsome and imposing. It is of fire-proof construction.

The Gymnasium was built in 1917 at a cost of \$25,000—it would cost at least \$40,000 now. It should be enlarged.

Two large fireproof dormitories, housing 120 students each, were built in 1923.

The value of Plant and Equipment was \$346,000 in 1912, and is now approximately \$936,000. In this time the salary budget has grown from \$32,340 to \$140,000, and Endowment from \$203,000 to \$930,000.

The Duke Gift-Mr. James Buchanan Duke's great gift to the College falls within this period and the College is for the first time this year receiving an income from this source. What this income will amount to each year cannot be told as it depends on the dividends of the Southern Power Company and is determinded by the Trustees of the Duke Endowment. Whatever it is, Mr. Duke expressed, verbally but not in writing, that it should be devoted to the current expenses of the College in improving its Faculty and in better care and maintenance of Plant and Equipment. He distinctly said he did not wish it absorbed in a building program, leaving that growth to the gifts of others, especially Presbyterians, since he, a Methodist, had added so greatly to current income. Further, he clearly said he would be greatly disappointed if any one or any organization left off rendering assistance to either current expense or permanent improvement because of his gift, or refrained because of it from rendering whatever of assistance they would have given if he had not made Davidson College a participant in his Endowment. He strongly intimated that he was not giving to relieve any one or any organization from their responsibility to give towards the improvement of the institution, but was giving in addition to all others that the College by reason of his generosity might make greater and faster progress and render better service. And now that Mr. Duke is dead, the Presbyteries must in every way keep faith with him in this matter.

**Distribution of Student Body**—The student body is representative of our best homes. The young men are sent to Davidson because Davidson tradtions, training, ideals and results are approved by thoughtful Christian parents. The following data about the students will be interesting:

Church Membership		Kentucky	15
Presbyterian	507	Mississippi	13
Methodist	52	Texas	11
Baptist	23	Arkansas	3
Episcopal	16	Oklahoma	3
A. R. P	12	District of Columbia	2
Christian	7	Other States	7
Lutheran	2	Foreign	
Congregational	2		
Moravian	1	Total	642
Disciple	1	Professions	
Evangelical	1	Business	104
Non-members	18	Medicine	95
	<del></del>	Ministry	
Total	642	Law	50
Distribution		Teaching	43
North Carolina	369	Engineer	25
South Carolina	56	Chemist	6
Georgia	54	Journalism	6
Florida	25	Dentist	4
Alabama		Farmer	1
Virginia		Undecided	223
West Virginia	18	·	
Tennessee	18	Total	642

Degrees		Printer	3
A.B. 1	30	Farmer	94
A.B. 2	248	Minister	58
B.S. 1	196	Physician	33
B.S. 2	156	Banker	25
M.A	1	Lawyer	20
-		Teacher	13
Total	631	Druggist	12
		Missionary	5
Fathers' Professions		Mechanic	5
General Business	155	Engineer	7
Manufacturing	17	Contractor	8
Cotton	15	Railroad	14
Grocer	7	Clerk	11
Real Estate	12	Postman	6
Salesmen	15	Journalist	3
Broker	4	Dentist	3
Lumber	14	Retired	14
Insurance	9	Deceased	60

Religious Atmosphere—Every member of the Faculty is a Christian man; six are ministers; twelve are elders; five are deacons. The rest are members of the Presbyterian Church and all are ready to take their part actively in Christian work and worship. The contact of students with such men cannot fail of being helpful in forming sound character.

Once a day the students are required to gather for prayer, and on the Sabbath each must attend divine service, thus continuing the training of their Christian homes.

The standard of scholarship is rigidly adhered to and all who fail to meet the requirements are dropped from the rolls to make room for those who will profit by the instruction. Selection of new students is carefully made and only those are accepted who by their past experience give evidence of ability and willingness to do the work required and present testimonials

of good character and life purpose. Vicious, unruly, lazy young men are not desired, nor are they accepted if the facts are known, and, furthermore, are not retained if by an means they gain entrance. Davidson is not a reformatory school but is a place where a parent can send a son with the assurance that his environment will be as good as can be had on any campus. Parents in sending their sons to the College should impress upon them the fact that they must study and carry their work successfully if they are to remain (remembering all the while that the work is much harder than High School work) and that they must conduct themselves in an orderly manner, as gentlemen and obey the regulations.

Davidson's product speaks for itself. Most parents know the Alumni of the College and what manner of men they are. At least a thousand ministers have been educated here and hundreds of missionaries. A host of men active in their home churches bear the Davidson name. Davidson glories in her sons.

#### THE FUTURE

The future of Davidson is to be determined by three factors—Opportunity or Demand, Policy, Needs.

Popularity of the College—The opportunity for service seems well nigh unlimited. Every year for the past eight more students have applied than can be accepted. The old efforts to find enough students to supply the College have long since been abandoned and we are now embarrassed at not being able to accommodate all who insist on coming. We are selecting our students with greater care and attempting to increase the quality of the work and raise the standards so that the product may ever be better. To accomplish this, we must make selection of the most promising. In making this selection the chief factors

considered are mental ability as shown by success and high standing in preparatory school, character and purpose in life. Naturally, we are always desirous of serving first our own natural clientele and it is always a hardship to us not to be able to accept any son of an old student. It is difficult to get it into the minds of parents that it is necessary to apply early, at least by April of the year entrance is desired. While we do not make our selections until June and all school reports are in, we do then give whatever advantage can rightly be extended to those who apply early. I wish this were widely known and understood.

Student Body Expansion—The policy the College adopts will determine whether we will take ever increasing numbers or hold to present numbers and remain a small college. Both policies are urged on the authorities. Many thoughtful, informed and interested friends, who believe in the work Davidson is doing and approve of her product, believe in the small college. They are assured that true character can best be formed under personal contact with Christian teachers of power and believe that this contact is found to greater degree and is most effective in the small college. Intellectually and aside from character formation it is doubtful if the small college has much advantage over the large institution. That all depends on the relative size and efficiency of the plant and faculty. Davidson would like to hear from those who read this article what they think is the wisest policy for the College to adopt.

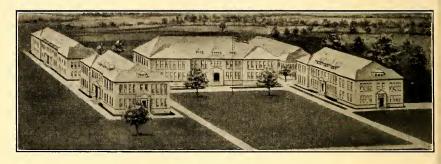
The needs of Davidson depend in great measure upon what policy is adopted, but whether large or small the College must be fully equipped in plant and faculty to render the very best service to the students and through them to the Church and the State. It does not require argument to determine that our equipment must be the best possible for training the students

accepted. As soon as the numbers outstrip the efficiency of plant or faculty the grade of product is lowered. For the number of students now enrolled we need at the present time more buildings, more equipment and more faculty. For the present, therefore, the question of increase in size of student body is an academic one.

The faculty is the most important element in any college aside from the character of the student body. While we are better off, thanks to Mr. Duke, in the matter of the size of the faculty, we do not yet have sufficient teachers to handle, in the most efficient and modern way, the number of students we now have. We should have in the next three or four years twelve more teachers, which would demand an increase in income of something like \$40,000 a year above what we now have.

But the most pressing and insistent need is to complete the new Chambers Building, at a cost of \$400,000. The plant is sadly out of joint with the incomplete structure. A glance at the campus will show that. We have no auditorium large enough to get all the students and faculty together in one body—not even for religious service. Everyone who understands college needs knows that this condition is harmful. The central section of this building will supply this need and further will give us a large reception and banquet hall with all necessary kitchen arrangement—a most helpful feature of the social life. The North Wing will house the Physics Department, which now is in a temporary wooden structure, a fire-trap, inadequate and unsuitable. Further, it will afford greatly needed additional lecture rooms and offices.

In addition to this, the College needs a Y. M. C. A. and Social Building costing about \$125,000; a church plant to give the students opportunity for church activity and set before them



QUEENS COLLEGE, CHARLOTTE, N. C.



W. H. FRAZER, D.D. President

a model organization, the cost of which will be some \$150,000 to \$200,000; an additional dormitory to house 100 students to replace two woooden dormitories hastily constructed during the war, to cost about \$120,000; and a Hospital to cost \$50,000. All of this with needed enlargement of the Gymnasium, added facilities in Chemistry, and greatly desired improvement to grounds will amount to a fund of \$1,000,000. A large sum, perhaps, but it should be supplied within the next few years. The centennial of the College will fall at Commencement, 1936. Would it not be appropriate to work at this plan year by year and have it completed by that time? The College will then be fairly well equipped for a student body of the present size.

But the *first and greatest need* is to finish at once the Chambers Building. Splendid memorials costing \$200,000, \$100,000, or \$75,000, are available in connection with this building. It is for our sons. Is it too much to expect?

WILLIAM J. MARTIN.

# **QUEENS COLLEGE**

Rev. W. H. Frazer, D.D., President

An A-Grade Institution for Women, Charlotte, N. C. (Owned and controlled by the Presbyteries of Mecklenburg, Kings Mountain, and Granville).

Historical—Queens College, or Museum, was established at an early date and flourished about 1776 under the Rev. Joseph Alexander, who was connected with Sugaw Creek Church. On January 15, 1771, the Colonial Legislature granted Queens College a charter and empowered it to confer the degrees of B.A. and M.A. upon its graduates. The notorious Edmund Fanning is named first in the list of trustees, and was the first

President of the institution. Many of his interests were in the North; so on June 21, 1771, he left North Carolina and went to New York with Governor Tryon.

The next session of the Legislature, in December, 1771, amended the charter so that degrees could be conferred in the absence of the President, "who is now out of the Province."

In April, 1777, the first Legislature of the State of North Carolina incorporated the institution under the name of Liberty Hall, but referred in the act to its former existence and usefulness, which had been disturbed by the Revolutionary War.

The College had been transferred to Winnsboro, South Carolina, by the Presbyterians, but brought back again before the Rev. Robert Burwell and Margaret Anne Burwell came to Charlotte from Hillsboro, North Carolina, in 1857, and took charge of the institutions which they called "The Charlotte Female Institute."

In 1901 the College went under ecclesiastical control and was named the Presbyterian College for Women, and it remained under this name until 1912, when it was removed to Myers Park, where the present group of buildings was built and the College given its original name—Queens College.

All courses have been revised and brought up to the standard requirements of the State Board of Education and other standardizing agencies. Queens College offers only the B.S. and A.B. degrees. Other courses will offer credits towards one of these degrees, and with the courses offered, a student may elect just such work as her talents demonstrate she is capable of doing to the best advantage.

Buildings and Grounds—The College is located in the heart of Myers Park, the choicest residence section of Charlotte.

The campus consists of 25 acres of land. There are 10 buildings, with another in process of erection, which will be ready for the opening in September, 1927. These buildings are: Administration Building, known as Burwell Hall; the Science Building, Atkinson Memorial; the Music Building, which is the Ninniss Music Hall; Lily Long Dormitory; and Mildred Watkins Memorial Dormitory; the Dining Hall; the Model Practice House for Home Economics students; the President's Home; the Y. W. C. A. Hut; the Infirmary; and the Home of the Director of Music.

Our Aim—The thorough education of women in the Liberal Arts and Fine Arts, plus the formation of a character, thoroughly imbued with the spirit of the Christ. Queens College has eight departments, adequately provided with teachers who have had thorough College and University preparation, and whose scholastic standing is accredited. They are also men and women of Christian character which is above reproach. Queens offers the courses in Liberal Arts and Sciences leading to the A.B. and the B.S. degrees. She has in connection with the School of Liberal Arts and Sciences, a School of Music, thoroughly equipped and which does a very high class work in its department. The course in Home Economics leads to the B.S. degree, and entitles the holder of it to an A-grade certificate in North Carolina.

**Our Assets**—The good will and interest of thousands of people, including present and past patrons, and a loyal public.

The prayers of thousands of Christian people, throughout North Carolina and the South.

Twenty-five acres of land, valued at \$200,000.

Eleven buildings, valued at \$500,000.

A potential endowment of \$325,000—\$100,000 of which has already been collected.

#### Our Needs-

Further Endowment of \$200,000.

Additional Campus—\$130,000.

A Home for Teachers—\$25,000.

Day Students Hall—\$5,000.

Laundry—\$20,000.

Infirmary—\$15,000.

We lay these needs upon the hearts of the loyal Presbyterians of North Carolina in the full assurance that they will lay them upon the heart of God. Our motto is: "Not by might, nor by power, but by my Spirit, saith the LORD of hosts." We want the Presbyterians of the Synod of North Carolina to know every fact connected with Queens College and to realize that the institution is theirs, conducted to do their work and reflecting their interest in the Christian education of their young women. We crave their prayers and their interest in us. Send us your girls, and encourage us by an occasional visit. The equipment was never so good, the faculty never so efficient, and the work never so thorough nor the future ever so bright as today.

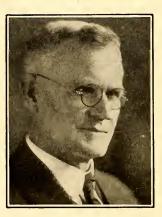
Yours for the full development into Christian womanhood of the daughters of the Presbyterian Church in North Carolina.

W. H. FRAZER.





FLORA MACDONALD COLLEGE, RED SPRINGS, N. C.



REV. C. G. VARDELL President

#### FLORA MACDONALD

Rev. C. G. Vardell, D.D., President

A Standard "A" College. Owned and controlled by Fayetteville, Orange, and Wilmington Presbyteries. Founded by Fayetteville in 1896. Joint control accepted by Orange in 1906, by Wilmington in 1923. Governed by a Board of Trustees, twelve elected by each Presbytery. His Excellency Governor A. W. McLean, Chairman of the Board of Trustees.

**The Inception**—The discovery of a real need begets an imperative obligation. In 1892 Fayetteville Presbytery awoke to a real need and accepted an imperative obligation.

The Need — Hundreds of Presbyterian girls in their midst, of good blood — none better — bright minds, high ambitions, but no educational advantages, for they had little money and in those days education cost and cost heavily.

**The Obligation** — To create and develop a school to meet this need. This school must do three things: First, it must offer sound Christian training. Second, the education must be excellent, both as to quantity and quality. Third, it must be within the reach of people with little money. Truly, a great task and a worthy one!

The Presbytery accepted the Obligation and has been and is discharging it most successfully. It may be well to note that at this time—that is, 1892—the State was making her first attempt to do something for the higher education of her daughters. The Presbyterians were doing nothing at all. We, with grateful thanks to God, transmit to Synod the record of how faithfully and successfully Fayetteville Presbytery, with her co-workers, Orange and Wilmington, have met and are meeting their obligation.

The Purpose—Flora Macdonald College has, and is furnishing to Church and State young women of sound Christian character and training. The curriculum is excellent both in quality and quantity. The charges are low. Moderate as these charges are, it was early found that even this small cost could not be met by many young women of, not only good, but unusual ability. The College at once instituted the policy of self-help, turning over to the students who needed it such parts of the work in the College as could be done by them without detriment to their scholarship, and many hundreds of the very best workers on the foreign and home fields have partly worked their way through this College.

Geographical Location—If the Presbyterians were wise and happy in the purpose of this institution, they were no less so in the choice of its location. A glance at the map on the opposite page (or page —) will show that they opened up new educational territory. Going west from Red Springs it is over 100 miles to Davidson and Queens. Eastward you find nothing. North, it is 60 miles to Raleigh and her group of colleges. South, there was nothing until the Baptists built Coker, 60 miles away. Here was a territory 225 miles from east to west, 108 miles from north to south (including nearly one-third of the territory of North Carolina and a goodly portion of South Carolina) populated with pure American stock and not a single college. One out of every sixteen people in the State of North Carolina live in Robeson and the five adjoining counties, Scotland, Hoke, Cumberland, Bladen, and Columbus. If to these you add the population of the six counties directly east, namely, Sampson, Duplin, Onslow, Pender, New Hanover, and Brunswick, we find that one out of every eight of the population in North Carolina live in these twelve counties. When, in addition, you realize that Red Springs is only 30 miles from the celebrated and

expensive playgrounds, Southern Pines and Pinehurst, you will see clearly that Flora Macdonald with an open field, an able and responsive citizenship, and an ideal climate, is located most advantageously.

**Growth of the College**—The initial investment was very small—\$4,000 in money and material to provide the building and equipment, and four acres of land worth about \$200. The largest sum contributed was \$100.

Lack of space forbids the story of years of toil and anxiety. Everything was scarce except students. They came and have continued coming-young women of finest quality-in such numbers that the college has never been able to accommodate all who have applied for room. This College has always refused to crowd its rooms, no matter how many students might be turned away. The health and comfort of the individual student is her great care and the crowding of dormitories is neither hygienic not just. In the thirty-one years of her life over 3,000 students have matriculated and they may be found in some 63 activities, giving good account of themselves and reflecting credit on their Alma Mater. Flora Macdonald students have especially distinguished themselves as excellent wives and mothers, as faithful and well-equipped teachers, doing particularly fine work in all church activities both at home and abroad and they have made for themselves a fine record as Registered Nurses, a large number being superintendents of prominent and important hospitals and sanatoriums.

However, the question of present interest is not the past activities but the present fitness of the College to do present-day work, and, second, what she needs for future development. Some idea of the progress of the College may be had when we consider that her buildings and equipment have grown from a

value of \$4,200 to \$569,562.73—more than one-half million dollars—an increase of over 1,000 per cent. Her expenditure for 1896-97 was \$6,829.78; for 1925-26 it was \$128,246.31.

Distinctive Aim of the College—Flora Macdonald College is an institution of the Church, for the Church, and her students are systematically trained for efficient service in the Church. This is accomplished by high standards and competent teachers in all departments. The College has a Faculty of 26 well equipped and experienced teachers; standard entrance requirements; and confers the degrees of Bachelor of Arts, Bachelor of Science, and Bachelor of Music. Each member of the Faculty is a member of an Evangelical Church. We have morning and evening chapel service, our own Sunday School taught by members of the Faculty, the Y. W. C. A., and its several activities—prayer bands and mission study bands. Four years of Bible study are offered in the regular course. Three years are required for graduation.

The Plant—The buldings are of brick with a total floor space of two and one-half acres. They are heated by steam and equipped with electric lights. There is running water in each bed room; single beds and two students to a room; baths and toilets on each floor. There is a Director of Athletics, regular gymnasium work, tennis, basketball, hockey, etc. The Dean of the College does no teaching and gives all her time to the welfare of the students. We have a resident trained nurse. The State of North Carolina gives Flora Macdonald College "A" rating.

# Our Needs

**Endowment**—First, an adequate endowment. It has been fully and clearly demonstrated that no school operated as an educational institution and not a money-making business has ever been able to meet its needs without adequate endowment.

Realizing this fact, the State and other accrediting agencies refuse to grant certificates to students from institutions that have not a certain amount of endowment. Without these certificates students are barred from teaching in the schools of this and other states. The amount of endowment fixed by our Church, the State of North Carolina, and other accrediting agencies for a college of this character is \$500,000. It would seem that our duty in this matter is clear. The endowment should be provided.

In 1917 that prince among Christian gentlemen, George W. Watts, realizing and appreciating the fine work that Flora Macdonald College was doing and earnestly desiring its continuance, offered the College \$50,000 towards an endowment fund if the college would raise \$100,000. This was done. James A. Macdonald, of Toronto, sent us an additional \$10,000. In 1923 the Carnegie Corporation of New York, after examining into the work of the College, offered \$50,000 to add to the endowment if an additional \$150,000 was raised for this purpose. For this we are now striving and this amount must be in hand in cash or subscriptions by June 1, 1927. The endorsement of the College by such men as Mr. Watts and such an institution as the Carnegie Corporation speaks in no uncertain terms of the value of the work being done here.

## Buildings

Demands Greater Than Present Equipment Can Meet-

The increasing number of students we are obliged to refuse for lack of room would seem to demand more dormitory space, but the ideal of the College is not a large student body but a larger opportunity for development offered to those already on the ground. With our present equipment we are doing most excellent work but we need additional room and equipment for

several departments. We could use any one of four buildings to advantage and the four would give us quite a complete plant.

- 1. **A Library Building**—Our books now occupy all possible space in the rooms allotted to the library and have overflowed into the halls and parlors. There is little or no floor space for students in the library. The topical books are kept in the recitation rooms. We are obliged to keep some of our most valuable books in the fire-proof vault. We need a fire-proof library. This building would cost about \$30,000.
- 2. **A Science Building**—Our Scientific work now occupies rooms on several floors and is crowded for space. We have plans for a building that would take care of all of this work and in which we could do much to develop this department. To erect and equip this building would cost between \$60,000 and \$75,000. This would be a splendid addition to our plant.
- 3. We Need a Gymnasium—The room we are now using is a room of suffcient size for ordinary gymnastic work but it is not large enough to accommodate basketball and other indoor sports. Besides this, if we could have this building we could utilize the present gymnasium as a temporary library. This building would cost about \$10,000.
- 4. Next, we need a Practice House for Our Home Economics Pupils. This, of course, would be a regular dwelling to house a teacher and some eight or ten students. Work in a practice house of this kind is now required by the State of North Carolina as necessary for an "A" grade diploma in Household Arts. This building could be put up and equipped for between \$8,000 and \$10,000. This makes a total of from \$110,000 to \$125,000 for building.

### How the College Helps

First, by helping others to help themselves. Fifty-five students do various kinds of work about the college earning for themselves a credit of \$6,543.

Second, we help those who have given their lives to the helping of others. There are thirty daughters of ministers with us—twelve from the foreign field—and it is with great pleasure that the College gives to these young women a total credit of \$2,400.

Third, we help everyone who sends us a student. Work of equal grade to that done by Flora Macdonald College, if it were done elsewhere, would cost each student from \$50 to \$100 a year more than they pay here. Taking, then, the 247 boarding students present at the time of this writing, at the lowest figure, namely, \$50, the amount saved to our patrons is \$12,350.

Here, then, is a total of \$21,293 that this College is actually contributing to and saving for her students.

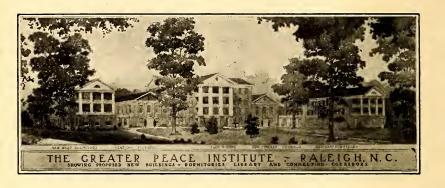
May God move the hearts of the people to come to the help of this institution that is rendering such efficient help to others.

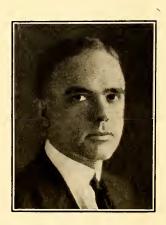
MARY E. LAW.

## PEACE INSTITUTE

Mr. William C. Pressly, A.M., President Junior College for Girls

The Beginnings—Founded in 1857, incorporated in 1858 by 89 prominent men in the Synod of North Carolina, who desired to establish at the State Capital a school of high grade for young women, Peace Institute, at Raleigh, has had a long and honorable history. Few institutions have had such a wide influence in the territory they serve.





WILLIAM C. PRESSLY
President

Peace has always been under Presbyterian influences, and since 1907 has been directly owned and controlled by the church. Its first charter provided that it should be under the exclusive charge of those who will inculcate that system of religion which is set forth in the Confession of Faith of the Presbyterian Church, said school to be Presbyterian in its influences and course of education.

William Peace, an elder of the First Presbyterian Church of Raleigh, headed the list of original contributors with a gift of \$10,000 and the school was honored with his name.

The Civil War and the chaos that ensued postponed for several years the opening of Peace Institute for its real mission. During the war the building was used as a Confederate hospital, and during the reconstruction period was occupied by a Federal Bureau.

In 1872 the property was leased to Rev. Robert Burwell and his son, Mr. Jno. B. Burwell, who started the school upon its career and continued at its head until 1890.

Personalities—During their long administration, they gave to Peace a distinguished cultural and academic record. Associated with them for many years as lady principal was Mrs. Mary Rice Lacy, the wife of Dr. Drury Lacy, called "the pastor of Raleigh," and at one time President of Davidson College. She was the mother of Hon. B. R. Lacy, State Treasurer of North Carolina. Other members of this administration who made valuable contribution to the standing and pretsige of Peace were: Prof. Albert Bauman, a rarely gifted and accomplished master of music; Dr. Chas. Duncan McIver, teacher of superior gifts and educational vision; Dr. William Atkinson; Miss Helen Campbell, who instituted at Peace the first college department of

Home Economics in the South; Miss Jane Long and Miss Jennie Faison (Mrs. W. W. Faison), both unusually gifted as teachers.

In 1890 Mr. Burwell was succeeded as President by Dr. James Dinwiddie, M.A., University of Virginia, who was President of Peace for 17 years. Scholar, educator, and noble Christian gentleman, he continued the school upon the high plane of its establishment and added to its prestige throughout the South. He was ably assisted in his work by his cultured daughters, the Misses Nannie, Jane and Susie Dinwiddie.

Important Period in the Life of Peace—When, in 1907, Dr. Dinwiddie's failing health forced him to give up his work, he was exceedingly anxious for the school to remain under Presbyterian control. So he appeared before the session of the First Presbyterian Church of Raleigh, offering to sell the school to the church at a personal sacrifice. This offer was accepted and a committee, composed of James R. Young, Chairman; Governor R. B. Glenn, Ed. Chambers Smith, George Allen, and Herbert W. Jackson, assumed the purchase on behalf of the church.

Acting under the control of the Synod of North Carolina, and several of its Presbyteries, this committee had two objects in view: To save the school for the church; and to secure it to the church. Both of these objects have been accomplished and Peace is now controlled by the Presbyterian Church of North Carolina through the incorporation, "Peace Institute, Incorporated." Trustees are appointed by the Synod of North Carolina, the Presbyteries of Albemarle, Granville, Kings Mountain, Orange, and Wilmington, and by the First Presbyterian Church of Raleigh.

The trustees in 1907 elected Dr. Henry Jerome Stockard, A.M., Litt.D., as President. Dr. Stockard had been a member

of the English faculty previous to his election, and during his years at Peace as poet, scholar, and teacher, made his benign presence felt in the life and progress of the school. Dr. Stockard resigned the presidency in 1912 in order to devote himself more exclusively to literary work. The duties were then temporarily discharged by Rev. W. McC. White, D.D., until the election in the fall of 1912 of Dr. George Junkin Ramsey, M.A., LL.D., who served until the close of the session of 1915-16. Dr. Ramsey began the first organized work of the Alumnae Association, and was among the first to realize the great benefits to be derived from alumnae interest and assistance.

Upon Dr. Ramsay's resignation, Miss Mary Owen Graham, of Charlotte, N. C., was elected president and served in that capacity until ill health compelled her resignation in 1924. The school reached an unusually large attendance under Miss Graham, and definite steps towards school standardization were made. Miss Graham sensed the possibilities of improving the appearance of the Main Building, and with excellent taste improved it, carrying out its colonial style. This was made possible by funds furnished by the alumnae.

**The New Administration**—From 1924 to 1926, the school was administered jointly by Miss May McLelland as Dean, and Mr. William C. Pressly as Business Manager. In February, 1926, Mr. William C. Pressly was elected President and assumed that office in June, 1926.

**Courses of Study**—Peace Institute is a junior college, and also maintains a preparatory school, beginning with the seventh grade. Belonging to the American Association of Junior Colleges, it is rated as a standard junior college by the North Carolina State Department of Education. Its graduates are given

full credit for two years of college work by our leading educa-

Two years of college work are offered. In the literary department two courses lead to graduation.

The General College Course is arranged for students who desire some college training without meeting all the requirements of the Standard College Course. A liberal range of electives is provided, among which Music, Art, Expression, or Home Economics may be chosen.

The Standard College Course covers the Freshman and Sophomore years of regular college work and prepares the student to enter the Junior class of a standard four-year college or university. A Commercial Course is also offered.

Because any system of education is defective that loses sight of the necessity for moral and spiritual development of the individual, which can come only through a response to the teachings of God's Word, it is the settled policy of Peace Institute to allow no graduate to go out without a fair mastery of the Bible. Thus it creates an interest that becomes a permanent stimulus for effective Bible study.

Junior College's Important Work—The Junior College is rapidly becoming recognized as a solution to the modern educational problem of the larger schools and colleges. The latter have been overcrowded and have been unable to give special attention to first and second year students.

The Junior College specializes in the first and second years of college work, putting all its emphasis there, planning the courses and teaching accordingly. The smaller school provides closer student and faculty contacts. There are fewer diversions and college activities for the first and second years of college.

**School Policies**—With a distinct home atmosphere and wholesome religious influences, Peace Institute has also been known as a school featuring individual attention to its students, and maintaining a highly trained faculty.

Our aim has been to make Peace not only an educational institution of high character but a cheerful, Christian home. This inspires a spirit of co-operation between students and faculty.

There are daily morning and evening devotional exercises in the chapel. The Bible is taught in both the Preparatory and College Departments. Emphasis is also placed upon church attendance. Our Y. W. C. A. has been one of the most active organizations of the school. It has contributed to the social service work of the city by lending assistance to pastors and other Christian workers who are carrying cheer to the "shut-in" members of the Old Soldiers' Home and of St. Luke's Home, and who are carrying the gospel message to the prisoners at the State Penitentiary. It has organized a Sunday School for colored children that has been decidedly helpful.

Highly Trained Faculty — The Peace faculty in training and experience more than meets the standard requirements in a junior college. Its members rank easily with the instructors who are teaching the Freshman and Sophomore classes in our best universities and four-year colleges. Another factor that has contributed to the maintenance of our excellent academic record is the fact that our teachers give to the individual student the personal interest and attention necessary for accomplishing satisfactorily the work in hand. The faculty is composed of 27 men and women, 18 of whom are members of the academic family.

Range of Work—Approximately 3,500 students have attended Peace Institute. Of these, some 2,500 are receiving the monthly bulletin published by the Alumnae.

The students of Peace have served extensively in church, state and nation. Their activities include or have included:

Foreign Mission Field—In China: Mrs. J. R. Graham, Mrs. Hugh White, Miss Jeanie Junkin, Miss Lila Junkin, Miss Margaret Sprunt Hall, Mrs. Hiawatha Smith, Mrs. S. B. Packer, Miss Fannie Burkhead (with Methodist Board), Mrs. E. L. Sanford (with Episcopal Board), Mrs. Drury Stamps (with Baptist Board). In Brazil: Miss Edmonia Martin, Miss Leora James. In Japan: Miss Mary Mebane. In Korea: Miss Ella Reynolds.

Home Mission, Auxiliary, Presbyterial, and Synodical Work—"Peace Girls," wherever found, are leaders in church work. Its alumnae have had a great deal to do with carrying Presbyterianism over North Carolina and other Southern States, and particularly in Eastern North Carolina where there is such a vast home mission field. Practically every Presbyterial in North Carolina has at least one Peace alumna on its executive committee, and at present the Presidents of Albemarle and Granville Presbyterials are Peace alumnae, Mrs. S. N. Harrell and Mrs. Robt. J. Wyatt.

Special mention might be made of the faithful work of Mrs. B. R. Lacy, mother of Rev. B. R. Lacy, D.D. (President of Union Theological Seminary), who has been unusually faithful in the Presbyterial work in Albemarle and Granville Presbyterials; and of Mrs. Julian Baker, who did more than any other person to organize the work in Albemarle Presbyterial, and to put it on a working and efficient basis; of Miss Ada V.

Womble, who is doing home mission work at Crossnore School; and of Miss Elizabeth Turner, who is teaching at Banner Elk.

In the work of the Baptist Church, Mrs. W. N. Jones organized the State Woman's Missionary Union and has been its president for many years. Mrs. L. L. Vaughn is the President of the state organization for women in the Christian Church.

State and Nation—Mention might be made of what some of our alumnae have done in state and national service. Mrs. Josephus Daniels, wife of the former Secretary of the Navy, and a member of the War Work Council and head of Navy Red Cross activities, was one of the leaders in national welfare work during the World War. Since that time, as chairman of the Board of Trustees of Rex Hospital, and as a member of the Peace Institute Board of Trustees (the first woman to serve in this capacity), Mrs. Daniels has endeared herself to her own city and to the Peace students and faculty.

Judge Kerr Morehead Harris, of Danville, was the first woman judge of the Juvenile Court in Virginia.

Mrs. Jane McKimmon is known nationally and beloved in North Carolina for what she has done to enrich and enlarge the lives of women in the rural districts of North Carolina. Mrs. McKimmon has been the only Home Demonstration Agent North Carolina has ever had, and is one of the four original Home Demonstration Agents in the United States.

Woman's Club Work—Peace alumnae have been trained to accept leadership in this important work. Among those who have attained state-wide recognition for their services rendered are:

Mrs. E. L. McKee, president of the State Federation; Mrs. R. Y. McPherson, president of the Raleigh Woman's Club, and

two former presidents of that club, Mrs. B. H. Griffin and Mrs. Josephus Daniels. Mrs. Felix Harvey, of Kinston, has also been an active worked in club work of the state.

Needs of Peace—Peace is taxed to its utmost capacity, and it must enlarge its accommodations for students if it is to receive the many who wish to attend. The enrollment for 1926-27 is 253. Of these, 110 are resident students, and 143 are non-resident and special students. This is the largest enrollment in its history. Few schools are growing so rapidly, and there is an urgent demand for more dormitory space.

Peace must have two new dormitories, which will double the resident capacity. Peace must have a new and adequate library. Peace must have more class rooms and study rooms. Peace must have the nucleus of an endowment fund, placing it in the rank of endowed colleges.

Peace is operating successfully on a yearly budget. Upon receipt of \$5,530 yearly from Synod's School and College Fund, the school would be able to stay within its budget and at the same time to make certain needed improvements and to add needed equipment. These needs have caused the trustees to institute a campaign for \$300,000.

This amount will provide for the building program, which includes two dormitories, a new library, and more class rooms, and at the same time provide the nucleus of an endowment fund. Mr. B. N. Duke, of North Carolina and New York, has given \$25,000 of this amount, provided \$200,000 is raised, and Capt. Nathan O'Berry, of Goldsboro, and Mrs. W. N. Reynolds, of Winston-Salem, have given \$10,000 each. The citizens of Raleigh has raised over \$75,000, so the campaign is well under way. The Alumnae Association had about \$10,000 available on the Burwell Memorial Library, and with amounts in hand from

other cities to date (January 1, 1927), a total of about \$140,000 has been raised.

This is not only a worthy cause, but one that requires prompt action. If the friends of Peace will rally to its support now, giving as generously as the undertaking deserves, we will be able not only to assure the conditional gift of Mr. Duke, but to establish the future of Peace for years to come.

## MITCHELL COLLEGE

Rev. G. H. Elmore, A.M., President

Like Wordsworth's lovely sister, Mitchell is "seventy years young," and those who love her feel that she has great possibilities of continued growth and broader usefulness in the field of Christian education for young women.

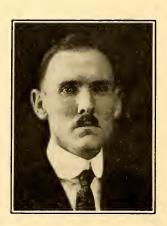
Service to the Church—Located at Statesville in the heart of the Scotch-Irish Presbyterian section of North Carolina, Mitchell College is now sending out 50 per cent of her students as teachers in the schools of our country. This alone shows her possibilities, for these young women receive two years of Standard College work in which the Bible is a regular required college subject. Moreover, each year one or more girls go from Mitchell to the Assembly's Training School at Richmond, Va.

Courses of Study—More than half of the student's enroll in the Teacher Training Course, this course having been prescribed by the Education Department of the State, the completion of which gives the student a Grammar School "C" certificate without summer school requirement.

An M.A. graduate of Columbia University, one of Dr. Kilpatrick's students, is the head of this department.



MITCHELL COLLEGE, STATESVILLE, N. C.



G. H. Ellmore
Mitchell College

For the benefit of those interested in music, a course in Public School Music has been added to the music department, in which effective work is being done.

A Home Economics Course with the accompanying two years of regular B.S. college work is of great value to quite a number of girls who find the teaching of this subject an attractive way of making a useful living and most of all a home.

A Secretarial Course with a fine business man as teacher gives many girls an opportunity to become self-supporting at an early age.

**Era of Expansion**—The Freshman class of 1926-1927 has an increase of 45 per cent over the class of 1925-1926; this is a satisfactory proof of the efficiency of the work being done at Mitchell College.

The hallowed spot of the institution is a beautiful and well-selected library to which new books are constantly being added by a librarian who loves her work.

The new laboratory, on which several thousand dollars have been spent, is doing desirable work under the supervision of a Christian teacher.

The Y. W. C. A. is giving the girls self-expression in religious work, the girls themselves having the initiative in all services, the faculty being always ready to advise and co-operate in every endeavor after a higher spiritual life.

Few standard "A" colleges have better dramatics than has Mitchell College, two of the finest expressions of this being the Christmas pageant and the May Day fete.

When one considers that all this is given at a minimum cost, one feels, indeed, that there is a great and lasting place for Mitchell College, both in the service of the church and the community at large.

The Most Urgent Needs—And what does Mitchell College need? First and foremost and always Mitchell College needs an endowment. When the people of Concord Presbytery, to whom the college belongs, begin to visit their property and to investigate the work at first hand, this endowment will be forthcoming.

Further, Mitchell College needs at least ten more scholarships. Even though the girls continue to repay their borrowed money as quickly as most of them now do, there is still a greater demand than there is a supply.

Then Mitchell College needs an endowed chair of Bible study. This endowment would certainly make a grand memorial to some beloved one who has ceased from her labors. To this we would add that Mitchell College needs most of all the interest and the prayers of every Christian in Concord Presbytery.

# QUESTIONS

#### DAVIDSON COLLEGE

- 1. When was Davidson College founded? Who was its first president? How was he related to Stonewall Jackson?
- Give some account of the efforts to establish a college before Davidson was founded.
- 3. Who gave the first substantial gift to Davidson and when? How was the money used? What two circumstances explain the loss of a significant portion of this gift?
- 4. What Presbyteries own and control Davidson? What Presbytery founded it?
- 5. How many trustees of the College and how elected?
- 6. Under whose administration as President dates the beginning of the era of expansion? What was the size of the student body and how much endowment had the College by the end of this administration?

- 7. Who is now the President of Davidson and when did he assume office? How many students has Davidson now and how many professors and instructors? According to the best standards how many professors and instructors should Davidson have? How many does she have?
- Give brief description of the "New Chambers," telling how much of it is completed and when completed how much will it cost and how many will it accommodate.
- 9. Tell the story of Watts Dormitory. Name other buildings. What is the value of the present plant and equipment. What increases in salary budget and endowment since 1912?
- 10. What is the Duke gift? For what purpose was it intended? How is it being used? Can the money received be used for buildings? Discuss.
- 11. Out of 642 students this year (1926-27) how many are Presbyterians? What other denominations are represented in the student body and approximately how distributed?
- 12. How many of the College's students come from North Carolina? What other States are represented? Give approximate number from each State?
- 13. Make a study of the fathers' professions and that of the students' intention?
- 14. Are all the members of the Faculty Christian men? Are there any ministers among them? Any elders? Any deacons? What is it to be a Christian? What evidence can you give that Davidson professors meet your criterion of a Christian man?
- 15. Is it imperative that a Christian College insist on high scholastic standards even if its Christian teaching and influence is high? Why?
- 16. What three factors determine the future usefulnes of Davidson College? Discuss each. Do you think of any more?
- 17. Specifically, what are the present needs of the College? How much money is required to furnish these needs? Can you justify them? Davidson has no auditorium large enough to accommodate its student body. Is this a lamentable condition? What reasons can you give why the College is handicapped in not having this auditorium?

#### QUEENS COLLEGE

- 1. When was Queens founded?
- 2. Give the several names under which it was known, with dates.
- 3. Where was it formerly located and when moved to Charlotte?
- 4. Is Queens now a Standard College according to the ratings of North Carolina?
- 5. What are the requirements of the State for a Standard College? (Write to the State Department of Public Instruction).
- 6. What courses of study are offered in Queens?
- 7. What is the size of the campus?
- 8. How many buildings?
- 9. What is the value of the equipment? The endowment?
- 10. Is it necessary for a church college to have an endowment? Why?
- 11. What are the needs of Queens?

### FLORA MACDONALD

- 1. Give brief account of the founding of Flora Macdonald.
- 2. What Christian and Educational needs are served?
- 3. Give the topographical location of the College. Would you say it is strategically located?
- 4. Give facts showing the healthy growth of the College.
- 5. Is the College adequately equipped to meet the needs of the Church?

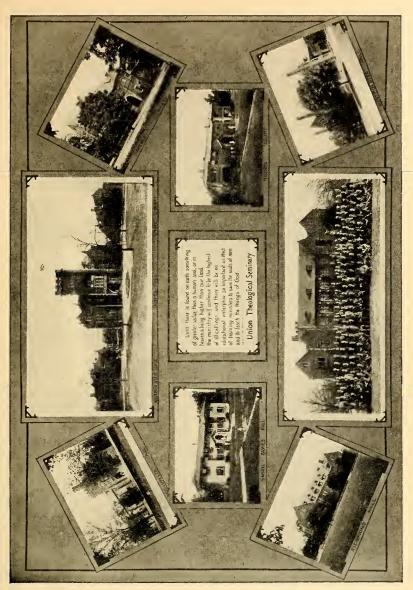
  If not, what does it lack?
- 6. What are distinctive aims of the College?
- 7. What is the present plant equipment?
- 8. What are the needs? Classify them. How would you rate in order of importance these needs? Why?
- 9. Give your idea of importance to a college of (1) A library, (2) a science hall, (3) a gymnasium.
- 10. Specifically, how does the College assist a girl to get an education? In dollars, how much is the assistance? How is the amount arrived at?

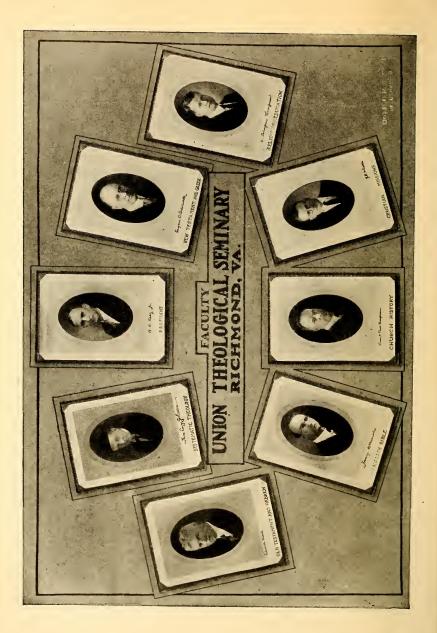
#### PEACE INSTITUTE

- Name some of the men and women who have had a vital part in the history of Peace, and tell in what way they contributed to its success as a school.
- 2. Name three advantages of location Peace Institute enjoys.
- 3. What is a Junior College? What are the special advantages of the Junior College?
- 4. What other courses in addition to college courses are taught at Peace Institute? Why should Bible studying be stressed in a denominational school?
- 5. State definitely the four factors which have distinguished the school policies of Peace. Discuss them separately, stating the importance of each in the lives of the students.
- 6. Discuss the work of the Y. W. C. A. at Peace, and emphasize particularly the wide field of service possible for this organization.
- 7. Show that Peace has had a part in the evangelization of the world, naming at least three foreign missionaries who attended school at Peace. Why should Peace be proud of the part it has had in training the children of foreign missionaries?
- 8. Justify the statement made that "Peace girls wherever found are leaders in church work" by demonstrating what Peace alumnae have done in three different religious denominations; by what they have done in Eastern North Carolina and the State in general; by what they are doing on the executive and other committees of the Presbyterials.
- 9. Name at least three Peace alumnae who are well known in State and Nation, and tell of the work they have done.
- 10. Summarize the four specific needs of Peace. Discuss each in detail and state why it would necessarily be an urgent need in the progress of any school. Does the yearly business operation justify the confidence of the Church? What funds are available for Peace in case the Church meets its part of the present campaign for funds?

#### MITCHELL COLLEGE

- 1. Where is Mitchell College located? Give some specific instances of the service this College renders to the Church?
- What courses of study are offered? What is a Grammar School Certificate?
- 3. From the State Department of Public Instruction, find out what the difference in requirements of the A, B, and C Certificates.
- 4. What is the size of the present student body?
- 5. What evidences of growth and expansion can you give?
- 6. What is the requirement of the State for (1) a Standard A College, B College, C College?
- 7. Where would you classify Mitchell? Give reasons.
- 8. Besides the help to the individual student, what reason can you give why a college should have scholarships?
- 9. What part of the expenses of a student does a scholarship pay? How are scholarships provided?
- 10. What are the needs of Mitchell College?





#### CHAPTER IV

# SPECIALIZED EDUCATION UNION THEOLOGICAL SEMINARY

Richmond, Va.

Origin and Location - Presbyterians have always believed in a trained Ministry. In the early days condidates for the ministry studied with some older Minister who directed their preparation just as the apostles were trained by our Lord and as Timothy and Titus followed Paul's instruction and practice. But some ministers were better qualified than others to instruct and inspire candidates and a good teacher could train five or six as easily as one or two. It was, then, for the sake of efficiency and enconomy that, as early as 1806, the Presbytery of Hanover discussed the founding of an institution for the training of candidates for the Ministry. After mature thought and much prayer and planning a Seminary was established at Hampden-Sidney, Va., in 1812. A college had been found there in 1776 and the College Faculty, which included several distinguished ministers was glad to co-operate by teaching as well in the Seminary. The cordial relations entered upon between the two institutions at Hampden-Sidney continued through the years and form a pleasant background in the memories of those who studied or visited "on the Hill." In 1826 the Seminary went under the joint ownership and control of the Synods of North Carolina and Virginia, and thus obtained the name UNION. More recently the Synods of West Virginia and Appalachia were invited to share in the direction and maintenance of the institution and the Board of Trustees is now composed of representatives appointed by the four Synods. In 1898 the Seminary was moved to Richmond, Va., and entered upon a larger sphere of usefulness.

Founded to serve the Church, the Seminary is well fitted for its task. Its equipment is ample.

The campus is located in the heart of Ginter Park, a beautiful residential section of Richmond, and is composed of a group of imposing buildings comprising administration hall with classrooms, library, dining hall, dormitories, Sunday School building, and Professors' residences. In the three dormitories there are rooms for nearly one hundred students and apartments owned by the Seminary are available for sixteen married students and their families. A large athletic field on which are laid out tennis courts and a baseball diamond furnish the students with abundant opportunities for wholesome recreation. Table board is provided in the central dining hall. Many married students with their wives, who have rooms near the Seminary, also take their meals in the Refectory.

Its Location Is Ideal—The Seminary is near Richmond and is able to afford all the advantages of a large city, and yet is in the suburbs, thus retaining for the students the quiet and seclusion essential for thoughtful work. The opportunity is afforded to hear good music and speakers of importance. The students may avail themselves of the cultural values obtained from visiting the historic points of interest in and about the city. The pulpits of the city are filled with men of all denominations who present a noble standard of preaching and life. While the Sabbath Schools connected with the various churches provide the opportunity for in-

vestigation and show the possibilities of consecrated organization and work.

Its Faculty Is Strong—Union Theological Seminary is proud of the Faculty which has enabled it to render such a service to the Church and to the World. Men well-educated, cultured and consecrated, from the days of Dr. John Holt Rice, including such men as Dr. R. L. Dabney, Dr. B. M. Smith, and Dr. T. E. Peck, down to the present day. The Synod of North Carolina should be interested in the fact that both Presidents of the Seminary have been North Carolinians. The late Dr. Walter W. Moore, of Charlotte, by his accurate scholarship, his well-balanced judgment, his farseeing statesmanship, and his deep piety built broad and true upon the foundations of theological education, and the Seminary, as it exists today, is a monument to his zeal and labors. When Dr. Moore was compelled to resign because of ill-health, another North Carolinian was selected to succeed him and the Board elected Dr. B. R. Lacy, Jr., of Atlanta and Raleigh. Dr. Lacy brings to his work powers of body, mind and soul inherited from noble ancestors and developed and enlarged through his own acquirements and achievements. In addition to his administrative duties, he carries also a portion of the work of instruction. Under his leadership the Seminary enters upon a larger field of usefulness. For several years Dr. W. L. Lingle, also a North Carolinian, was a distinguished member of the Faculty, and, our loss was the gain of the Assembly's Training School, when he accepted the Presidency of that institution.

In a brief paragraph justice cannot be done to the noble men who have dedicated their lives to the task of training ministers. They are masters in their respective depart-

ments and are known throughout the Church for their personality and piety as well as for their scholarship, Dr. T. C. Johnston, the learned and staunch defender of the faith heads the department of Theoloy. Dr. Edward Mack guides the students through the intricacies of the Hebrew language and inspires them to find the great deposits of truth in the Old Testament. Dr. E. C. Caldwell illuminates the New Testament as he explains the Greek and unfolds the great teachings of the Epistles. Dr. W. Taliaferro Thompson stands supreme in our Church as an authority in the field of Religious Education. Many Sunday Schools throughout the Church have availed themselves of his wise judgment and accurate information, and, as he works through the duties of a pastor with the students, a course based upon his own experience and observation, he is preparing men to be good pastors as well as to be acquainted with the best methods of the work of a Sunday School. Dr. J. Gray McAllister, as the Professor of English Bible, takes God's Word in our own tongue and presents its glories and great teachings. Dr. Ernest Trice Thompson, a brilliant young student, has become so well acquainted with the field of Church History that he is well qualified to show God's dealings with His Church in the Past and Present. The Chair of Missions is at present held by Professor J. R. Woods who feels it a privilege to serve his beloved Seminary until he can enter upon his chosen life work as a missionary in China.

The Bible is the center of the whole curriculum at Union, and there is no theological seminary or Bible school or training school where the Bible is more honored and where the students are required to study it more diligently.

The physical equipment, the location in Richmond, and the able Faculty enable the Seminary to render a service which has been adequately performed.

The Seminary offers courses of study designed to enable a student to understand God's Word, to appropriate it and then to pass it on to others in the best possible way. Opportunities are given for fellowship and friendship with the Faculty and other friends in the city. Directed athletic activities help the men to attain and retain physical health and recreation which contribute so largely to physical, mental and spiritual well-being. And the Seminary makes it possible for men to obtain a theological education at a minimum expense. There are no fees. Furnished rooms, heated and lighted, and tuition are supplied free of charge to candidates for the Ministry, these expenses being met from income from scholarships. The students are charged for board only what the food costs at wholesale, the cooking, serving, supervision and overhead expenses of every kind being paid from the income of endowment funds. A book store on the campus enables the students to obtain books at greatly reduced prices. And, too, the Seminary serves the students by giving them the opportunity of expression on the campus and throughout the city. The men are urged to undertake some practical work in which they will serve others and will exercise their powers of contact and preaching. As the Seniors complete their course they are recommended to vacant fields and as the years go by the Seminary continues to show an interest in the men and in their work.

The Seminary has also served the Church—Two thousand and sixty-five students have been matriculated and

nearly twelve hundred and fifty of its alumni are living and working today. Union Seminary has today in our Church about one thousand alumni, or nearly half the ministers in active service in the Southern Presbyterian Church. Threefourths of the Ministers of the Synod of North Carolina were trained here and a large number of the candidates sent from North Carolina return to labor within the bounds of the Synod. Many members of the Faculty served for a time in North Carolina and many a vacant church has been blessed by the ministry and preaching of these men of God. They have also conducted special courses and have taught in Teacher Training Schools held in many of the Presbyteries. Dr. Ernest Trice Thompson is rendering a great service throughout the Synod as he discusses the Sunday School each week in the Presbyterian Standard. The Editors of our three great church papers were trained at Union. Schools of all grades have been founded and taught by its graduates and it has supplied professors and presidents to colleges and universities. In the Faculty of every Theological Seminary of our Church are to be found professors who attended Union Seminary.

And the Seminary has served the World—At home and abroad among the pioneers are found those who have been graduates from Union Seminary. They were among the first on the ground in China and Japan and four missions of the Southern Presbyterian Church were founded by them:

Brazil, by Edward Lane in 1869.

Mexico, by A. T. Graybill in 1874.

Africa, by S. N. Lapsley in 1890.

Korea, by W. M. Junkin and W. D. Reynolds in 1892. And today eighty-two graduates of Union Seminary are laboring in our six foreign fields. Many of these men have engaged in the important work of translating the Bible and other religious literature into the languages of many nations.

The Seminary has rendered a unique service to the world and as it has served it has grown. Growth is a sign of life and of normal development, but this growth has forced upon the Seminary certain outstanding needs.

- 1. The deficit should be paid.
- 2. The endowment should be increased.
- 3. The Faculty should be enlarged.

Enlarged library facilities and a full time librarian should be provided.

A deficit is always incurred when expenses exceed income. But a deficit is not necessarily a sign of extravagance or inefficieny. The deficit of the Seminary accumulating to over \$26,000 during the past five years is due to three causes. Endowments are inadequate. Seven departments are endowed and the income is used for Professors' salaries. The professors do not receive large salaries, in fact, in many cases they receive less than they did in the pastorate, and vet, the professorship endowments yield each year \$7,500 less than the amount needed for salaries. The other necessary expenses of the Seminary exceed the income from general endowments by \$9,000. And the amount needed for scholarship purposes exceeds the income from scholarship endowments by over \$9,000. The larger number of students. In 1919-20 there were ninety-four students; in 1926-27 there are one hundred and forty-five. And since 1920 the student body has ranged each year between one hundred and twenty and one hundred and fifty. The endowment of the Seminary is sufficient to support less than one hundred students, but the necessity of supplying the extra students each year with tuition and assistance has thrown the Seminary in debt. Annual apportionments made by the controlling Synods have not been realized, and the only way to have avoided the debt would have been to decline to receive students in excess of one hundred. At the meeting of the Synod of North Carolina held in 1925 the following minute was passed, "The deficit represents enlarged service and it is the belief of your committee that the Synod has no desire to curtail the usefulness of the Seminary. The situation therefore calls for some special effort on the part of the Synod to provide funds to meet this growing indebtedness." But the deficit has not yet been removed. Shall the Seminary cut the salaries of the professors to suit the income of endowments? Shall the extra students be asked to leave in order that the scholarships may be sufficient to meet the needs of the remaining students? Or will the Synod rally to the support of the Seminary by wiping out this deficit and then raising the endowments so as to remove the possibility of a deficit in the future?

The Faculty should be enlarged—The larger number of students demand a larger faculty. Additional courses should be offered but there is a limit to the work one man can do. The professors should be given leisure to study and to write, but now they are held to the routine of the preparation and delivery of courses. If there were additional members of the faculty, two or three men in each department, the professors would be available throughout the year as well as in the summer months for lectures or short

courses in other cities and churches throughout the Church. If a professor leaves to take special work or to offer courses in Bible study or Sunday School methods his classes in the Seminary must be discontinued, for there is no one to take his place.

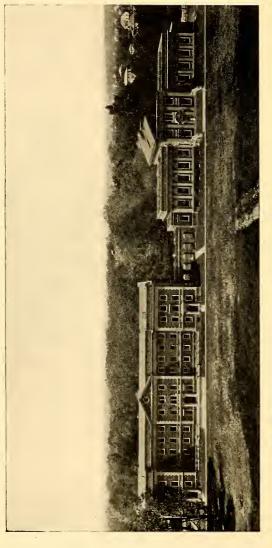
There should be additional buildings — Twenty-five years ago the Seminary with a student body of about seventy-five was moved to Richmond and buildings were erected looking to a Seminary in the future of one hundred students. But, today, with a student body of nearly one hundred and fifty, additional equipment is urgently needed:

A new dormitory will be built with funds provided in the will of a generous North Carolinian, Mr. E. D. Latta.

The Seminary library was begun in 1806, six years before the school itself got under way. It is a distinguished library and it is a growing library, but its growth has been rapid. The crying need just now is for adequate library facilities in this graduate school, and for a full time librarian and a full time library staff. Such a library must be forthcoming if we are to keep pace with the educational needs of our Church.

The Presbyterian Church established and has supported Union Theoloigcal. The Church needs and values this service, and will continue to support the Seminary as it serves for the good of men and the glory of God.

J. R. WOODS.



George W. Watts Memorial

Virginia Hall

THE GENERAL ASSEMBLY'S TRAINING SCHOOL FOR LAY WORKERS

Richmond, Va.

Founded by the General Assembly of the Presbyterian Church in the United States, in 1914

W. L. Lingle President

## THE GENERAL ASSEMBLY'S TRAINING SCHOOL FOR LAY WORKERS

Ownership—Inasmuch as this institution belongs to the whole Southern Presbyterian Church the Presbyterians of this Synod have a real ownership in it. The General Assembly's Training School was founded by the General Assembly of our Church in 1914, is owned and controlled by the General Assembly, and therefore belongs to our whole Church.

In 1911 the General Assembly appointed an Ad Interim Committee to study the whole question of founding and locating a Training School for Lay Workers. In 1913 the General Assembly directed the Ad Interim Committee to locate the Training School in the place which should make the best offer and afford the largest number of advantages to such an institution. The matter was widedly advertised and all those places in the bounds of our Church which were interested in such a Training School were urged to lay befor the Ad Interim Committee the advantages which they offered. The Ad Interim Committee reported to the General Assembly of 1914 that Richmond, Virginia had made by far the best offer. The Assembly accordingly directed that the Training School should be located in Richmond, Va., and that it should be called "The General Assembly's Training School for Lay Workers," a rather cumbersome, but a very significent name.

The Beginning—The Assembly's Training School began in a very small way in the fall of 1914. There were fewer than ten boarding students. The Dean, or President, was Rev. William M. Megginson. The faculty was composed of volunteer teachers from the Presbyterian Committee of

Publication, from the faculty of Union Theological Seminary, and from the Presbyterian pastors of Richmond. They all did their teaching without salary, as there was no money and as they had a vision of what the Training School might be in the years to come. Without this work of love the Training School could not have lived through its first five years.

Its Growth—Twelve years have passed by and the blessing of the Lord has rested richly upon the Assembly's Training School. Today its grounds, buildings and equipment are easily worth \$600,000, and it has an endowment of \$100,000. Over against these assets is a debt of \$73,000.

It has an able faculty of its own. Last year (1925-26) it enrolled 164 students in the regular session and 33 students in the summer school. These students represented twenty-six states and countries. This is a remarkable growth for twelve years. It has been made possible by the fact that the whole Church has had ownership in it and has therefore been deeply interested in its welfare.

Its Purpose—The Assembly's Training School trains men and women for all forms of Christian service, at home and abroad. More than one hundred of its students are now at work on the foreign field. Many more than that are laboring in the home mission fields of our own country. Some are in the heart of the mountains, some in the mining regions, and others in the great industrial centers. A goodly number are assisting pastors in large churches. Quite a number are directors of religious education for whole Presbyteries. Others are teaching the Bible in schools and colleges. It would be difficult to name a form of Christian

service in which some Training School student is not engaged.

Courses of Study—The English Bible stands at the center of the curriculum. No institution has a richer course in the English Bible. Centering about the Bible there are exceedingly valuable courses in Religious Education, Missions, Personal Work, Christian Doctrine, Church History, Social Teachings of the Bible, Women's Work, and Social Welfare.

To be eligible for entrance the student must be over twenty years of age and must have a high school education plus at least two years of college work, or a high school education plus several years of experience in teaching or in business. To win a diploma the student must complete successfully the entire course, covering a period of two whole years in residence. Other courses will be added and the present courses strengthened as soon as the income of the Training School makes it possible to add new professors.

Grounds and Buildings—The Training School is located in the attractive residential section of Richmond, known as Ginter Park. It has a beautiful campus of ten or twelve acres. On this campus there are five substantial brick buildings, and plenty of room for others as the institution grows, for we must remember that it is still very young and that it is far from being all that it can be and ought to be.

The first building is "The George W. Watts Memorial." This is a splendid fireproof dormitory, which will house comfortably about one hundred and twenty-five people. It was erected by Mrs. Cameron Morrison of North Carolina at a cost of over \$200,000.

The second building is "Virginia Hall." It is so named because it is being paid for by that part of the Virginia Mil-

lion Dollar Campaign Fund which was assigned to the Training School. This beautiful building contains the dining halls, kitchen, recreation rooms, temporary class rooms, temporary chapel, and a few dormitory rooms.

The third building is the "President's Home" which was erected by the Woman's Auxiliary of the Southern Presbyterian Church.

The other two buildings are substantial brick residences for professors. These were made possible by the generous gift of Mrs. Jessie Kenan Wise of North Carolina.

## Support

Support—The Training School gets its chief support from Churches, Auxiliaries, and Sunday Schools. There is an endowment of \$110,000, but of course the income from this is not anything like adequate for the support of an institution of this size. In fact it is only a beginning. The General Assembly has therefore asked all Churches, Sunday Schools, and Auxiliaries to give a certain per cent of all their contributions to benevolences to the Training School. If all Churches were to give the full amount asked, the total would still be inadequate to meet the needs of this rapidly growing institution.

Needs—The Training School has been richly blessed, but it still needs many things before it can be the great, strong institution that our Southern Presbyterian Church needs for the Training of its workers.

1. There is immediate need for a new building containing class-rooms, administrative offices, library, reading room, chapel, and additional dormitory space. The architects have drawn an admirable sketch of this needed building, and it will be one of the most useful buildings

erected. It would set the work of the Training School forward for years. All that is needed for its erection is the money.

- 2. Three Chairs ought to be endowed: The Chair of English Bible, the Chair of Religious Education, and the Chair of missions. Each of these Chairs ought to have an endowment of at least \$75,000.
- 3. There is need for a larger annual income in order that two or three much needed professors might be added to the faculty.

**Extension Department**—When the Training School was founded in 1914 the Assembly directed that as soon as possible an extension department should be added to carry the work of the Training School to those who cannot attend in person. This department was established in a small way several years ago and has been developing rapidly ever since.

On January 1, 1923, Mrs. E. L. Russell became Bible Extension teacher for the Training School, and has reached thousands of women with her Bible message.

On May 1, 1925, Mr. Wade C. Smith became associated with the Training School as Bible Extension teacher on Personal Work. He has been in great demand and has taught his course on Personal Work to thousands of men and women.

On October 1, 1926, Miss Margaret Engle became Extension Bible teacher and she has already taught large classes in several of our Synods.

Regular members of the faculty go to churches, conferences, and conventions and thus do a great deal of extension work.

In the meantime the Training School has carried on a rather large group of courses by correspondence in a very effective way. Rev. O. E. Buchholz, D.D., is Director of the Extension Department.

Conclusion—A little reflection on the facts given above while show that while the Assembly's Training School is young it has already grown to be a great institution and is rendering a large service to the Church. It can be much greater and render a much better and much larger service if the whole Church will keep steadfastly behind it and supply its needs as they arise from time to time. We ought to undertake great things for the Lord and expect great things from the Lord.

Rev. Walter L. Lingle, D.D., LL.D., is President of the Assembly's Training School; Rev. M. Ryerson Turnbull, D.D., is head of the Department of English Bible; Rev. O. E. Buchholz, D.D., is Director of the Extension Department; and Mr. George W. Call is Treasurer.

## THE NORTH CAROLINA HOME FOR RELIGIOUS WORKERS

Located at Montreat, North Carolina

At the meeting of Synod in 1915, an offer was made by Rev. R. C. Anderson, D.D., in behalf of the Montreat Association, tendering a lot to the Synod on which was to be built a home for the North Carolina Religious Workers, and a Committee was appointed, composed of Rev. William Black, and others, to look into the matter, and report to the next Synod. Accordingly, during the summer of 1916, part of the said Committee, with other members of the Synod of

North Carolina, met at Montreat, and after looking over the lot offered and after thoroughly considering an offer made by Mr. and Mrs. C. E. Graham, formerly of Asheville, but at that time of Greenville, S. C., decided to purchase the Graham house and lots. Mr. and Mrs. Graham kindly offered to sell it at a greatly reduced price, also offering to donate the furniture then in the residence.

The said Committee made out a report and submitted it to the Synod at its meeting in 1916, in which it recommended that the Graham residence and lots be purchased, and also made recommendations to the Synod as to the objects and purposes of the Home, which report was adopted.

The following Trustees were elected by Synod, viz: Mr. A. T. McCallum, Chairman, Mr. J. W. McLaughlin, Rev. William Black, Mr. W. H. Belk, Rev. J. H. Henderlite, D.D., Mr. J. H. Kennedy, Rev. A. D. McClure, D.D., Mr. O. L. Clark, Rev. C. F. Myers, D.D., Mr. W. F. Norman, Rev. C. M. Richards, D.D., Mr. Frank R. Brown, Hon. Franklin McNeill and Rev. W. McC. White, D.D.

In defining the objects for establishing the Home, Synod decided in substance, "That the North Carolina Home should be a place where board, including meals and lodging, should be furnished those eligible and attending, at the smallest possible cost, and that it was for the benefit of pastors, ministers, evangelists, elders, deacons, Sunday School officers and teachers, and any and all other persons in the Synod engaged in religious work, and that in deciding who were eligible preference was to be given to those persons having small salaries and limited means."

It will be seen from the above that this institution has been established on a basis broad enough to include all per-

sons in our Synod who are engaged in whole or part in active forms of religious work, and your Board of Trustees has found the place most admirably adapted to the purposes for which it was created, and only regrets that the means have not been furnished which would enable it to erect buildings large enough to accommodate all who ought to come. The buildings, by using every available space, can now accommodate about fifty persons at one time, and special attention is called to its availablity for the Young People's Conference, the Woman's Auxiliaries, Sunday School Conferences, as well as ministers, evangelists, elders and deacons, and if these would come to their respecitve conferences, held at different times during the season, a large number could be accommodated and, when it is remembered that at the Montreat Summer Conferences the very best lecturers and teachers are there to present every phase of the work of the classes enumerated, and others, which taken with the fine climate and advantages of the fellowship and intermingling of some of our best workers from every part of the South, it will be seen that this home will make it possible for those in every branch of religious work that would like to attend, to do so at a cost far below that charged at any other hotels or boarding houses, as the Board has not charged more than \$8.50 per week for board and lodging.

Mrs. N. L. Barnes, Davidson, N. C., has been, for a number of years, the efficient manager, and those desiring to make reservations should write her, and it is hoped that a large number from the different classes attending these conferences will arrange to do so every season. The Board is anxious that the very fullest use be made of this institution and is sure that it can be made a great agency for reducing the expenses of those who attend the Montreat Confer-

ence, and you are invited to make use of the advantages it offers, and in return the Women's Auxiliary, Young People's Societies, Sunday Schools, as well as the Elders and Deacons, can materially aid their pastors, and others, in bringing to the attention of those who might attend, the advantages of Montreat and this Home, and the Board of Trustees would appreciate greatly if the different classes enumerated would see to it that liberal offerings are made for the support of this Institution and sent to Mr. W. H. Belk, Treasurer, Charlotte, N. C., and if this were done the Board could and would gladly, not only give the reduced rates, but would pay the railroad fare and board of those desiring to attend and are not able to meet the expenses. Let us serve you and you help others by making known to them the advantages of this Home which is at their disposal.

REV. WILLIAM BLACK, Chairman. REV. C. E. HODGIN, Secretary. MR. W. H. BELK, Treasurer. REV. C. M. RICHARDS, Managing Trustee.

## MONTREAT

Montreat is a religious and educational institution under control of the Presbyterian Church in the United States. It is the official headquarters of the General Assembly and the several agencies of the Assembly for Bible Study, lectures and conferences on all branches of the Church's work.

It is also a model Christian community and in the winter season it is the home of the Montreat Normal School and the Montreat graded school.

Montreat is located in the heart of the Blue Ridge Mountains of Western North Carolina, a section known as "The

Land of the Sky," famed for its beauty of scenery and health of climate, eighteen miles south of Mount Mitchell, the top of Eastern America, eighteen miles of Asheville, two miles from Black Mountain station on the Southern Railway and in the center of the population of the Southern Presbyterian Church.

The General Assembly in meeting at Pensacola, Fla., 1926 unanimously and heartly adopted the following resolution:

- 1. That the Assembly heartily approve the Amended Charter of the Montreat Association by which two-thirds of the trustees are nominated by the Assembly, and thereby the property is brought completely under the control of the Assembly.
- 2. That the Assembly appoint a standing committee on the Mountain Retreat Association so that all of the affairs of the institution may receive the careful consideration of the Assembly.
- 3. In view of the loss, by fire, of the Montreat Hotel, the completion of the 'Assembly Inn' is a pressing necessity in order to accommodate a larger number of Presbyterians and others who demand the comforts of a modern hotel. Therefore, we recommend that the Montreat Association be authorized to appeal to Woman's Auxiliaries, churches, and individuals for the sum of \$200,000 to complete the 'Assembly Inn' and make other needed improvements."

All of the Executive Committees of the Assembly, The Stewardship Committee, the Woman's Advisory Council, the Synod of North Carolina and the Men of the Church have united in the appeal for "Assembly Inn." The total cost of the building is estimated at \$250,000 and approximately \$90,000 has been raised for this purpose.

The most urgent need of Montreat at present is sufficient funds with which to complete and furnish Assembly Inn. Possibly Montreat is the Church's greatest single asset and is rendering a wonderful service to the whole Church and richly deserves the hearty support of all who are interested in the kingdom of Christ as represented by the Presbyterian Church in the Unted States.

Further information may be had by writing to R. C. Anderson, Montreat, N. C. All contributions and pledges should be sent to the Mountain Retreat Association, Montreat, N. C.

## **QUESTIONS**

#### UNION THEOLOGICAL SEMINARY

- 1. Give the origin and present location of Union Theological Seminary.
- 2. How is the Seminary fitted to perform its task?
- 3. How does the Seminary serve the Church?
- 4. What service has the Seminary rendered the world?
- 5. How has the deficit been incurred?
- 6. Why should the Faculty be enlarged?
- 7. What additional building does the Seminary need?

## ASSEMBLY'S TRAINING SCHOOL

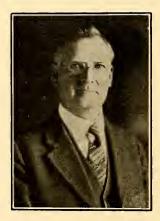
- Where is the General Assembly's Training School for Lay Workers located?
- 2. Tell the story of its founding.
- 3. Who owns and controls it?
- 4. What is its purpose?
- 5. What courses are taught?
- 6. Into what various kinds of work do its graduates go?
- 7. Describe its grounds and buildings.
- 8. How is it supported?
- 9. What are its greatest needs?
- 10. In what ways can we help to build it into the strong institution which our Church needs?



Rev. A. J. Crane Supt. Home Missions Albemarle Presbytery



REV. WM. BLACK, D.D. Synodical Evangelist



REV. E. E. GILLESPIE, D.D. Supt. Synod's Home Missions

#### CHAPTER V

### SYNODICAL HOME MISSIONS

Rev. E. E. Gillespie, D. D., Supt.

Terms Defined—Four names are used in designating Home Missions, viz: Congregational, Synodical and Assembly's. The terms have reference to location and supporting agencies rather than to any vital difference in the character of the work. If a church conducts and supports a a mission within the bounds of its congregation, the work is called the Congregational Home Mission. A mission conducted and supported by a Presbytery within its bounds, is designated Presbyterial Home Missions. Any mission work wholly or partly supported by Synod's committee of home missions within the bounds of the Synod, is called Synodical Home Missions. A branch of religious work in any Presbytery or Synod supported wholly or in part by the Assembly's Executive Committee of Home Missions, is designated Assembly's Home Missions. The same mission work, therefore, may one year be Congregational, the next year, Presbyterial, the following Synodical, and if then turned over to the Assembly's Executive Committee the next year for whole or part support, it would be known as Assembly's Home Missions.

**Purpose Explained**—Synod's Committee of Home Missions has a three-fold objective.

- 1. The securing and publishing information on statewide conditions pertaining to the Kingdom of God, and devising ways and means of their solution.
- 2. The hearty co-operation with all the Home Mission Agencies of the state that the maximum power of affiliation may be secured.

3. The giving of assistance to the weaker Presbyteries, and the developing of new fields where opportunities of mission work may be found.

Composition of Synod's Committee—The committee is composed of the chairmen of the nine Presbyterian Home Mission Committee ex-officio, and one ruling elder from each Presbytery elected by the Synod in three classes with terms to expire in one, two, and three years. The Superintendent of Synodical Home Missions is elected triennially and serves as the agent of this committee. The Presbyterial Superintendents and Synodical and Presbyterial Evangelists are invited by the committee to attend its meetings in an advisory capacity.

Sources of Income—Synod's Committee has four sources of revenue. 1. Ten per cent of the benevolent budget of the churches is assigned to Synodical Home Missions. 2. The free will offerings at the close of evangelistic meetings. 3. The interest from legacies. 4. Personal gifts. Then, for church and manse erection, the committee has the income from the Church and Manse Erection League, and the Permanent Church and Manse Fund. Both of these are quite weak at present and afford a very small revenue.

## DEPARTMENTS OF WORK

1. **Presbyterial Assistance**—While each Presbytery is expected and is encouraged to do all within its power to meet the home mission needs within its bounds, the Synod's committee is ever ready to render aid to the limit of its ability upon an application officially endorsed by the Presbyterial committee and approved by Synod's committee.

Sometimes the Synod's committee supports a field or worker entirely, then again jointly with the Presbyterial committee. In all cases the work is under the authority of the Presbytery in whose bounds it is located.

2. Personal and General Evangelism — Evangelism is constantly stressed. We need to have our pure minds stirred up by way of remembrance. Face these facts: Of our 536 churches in the Synod, 152 churches representing a membership of 7,236, reported to their Presbyteries last year, no additions on profession of faith. Forty churches representing a membership of 3,323 reported a total of 40 additions, one per church. Personal work cannot be too forcibly emphasized. For many years, two General Evangelists have been maintained who give their entire time to the holding of evangelistic meetings throughout the nine Presbyteries.

They go to the weak as well as to the strong church. The neediest and weakest mission field may have the services of one of these efficient evangelists by applying for an engagement through its Presbyterial chairman of home missions. No financial guarantee is required but a free will offering for the benefit received is taken at the close of the meeting.

3. Church and Manse Erection—There are two divisions of this department: The Church and Manse Erection League, and Synod's Permanent Church and Manse Erection Fund. The former is an organization of subscribers who agree to give a definite amount toward the building of a church or manse from one to five times each year. The calls are sent out quarterly and the returns go toward the

erection of the church or manse designated in the call. The funds received are usually supplemented by additional money from the general fund making the total appropriation about \$500. In this way more than one hundred and manses have been built in the Synod since this League was inaugurated more than a quarter of a century ago.

The Permanent Church and Manse Fund is loaned on good security and only the interest donated. The loan is paid back in four regular annual installments. This department affords a fine opportunity for establishing memorials, the gift being loaned over and over again for all time continually assisting in the building of churches and manses throughout North Carolina.

- 4. Work at State Educational Institutions—Within the bounds of the Synod are four State Educational Institutions in which were enrolled last year 6,102 students. Approximately 80 per cent are members of Protestant denominations. There are 859 Presbyterians registered. The Methodist and Baptist have the largest representation. In all of these institutions is conducted religious work of various types by all of the leading denominations, and the Y. W. C. A. and Y. M. C. A.
- (1) The North Carolina College, Greensboro—This institution has about 300 Presbyterians out of an enrollment of 1,675. Synod's Committee of Home Missions and the Church of the Covenant jointly support a trained worker in the interest of the spiritual welfare of the girls of the student body.
- (2) The East Carolina Teachers' College, Greenville— The enrollment in this college last year was 712 of which less than one hundred belong to the Presbyterian Church.

Our local church is active in the interest of the students. Synod's Committee has made an appropriation toward a new and more commodious church building which will be erected in the near future.

- (3) The North Carolina State College, Raleigh—This institution enrolled last year 1,440 students of which nearly 200 were Presbyterians. Steps are now being taken to employ a strong man to labor among the students. We are looking forward toward the organization of a Presbyterian Church and the erection of a suitable bulding near the college to serve this institution and the surrounding communities.
- (4) The University of North Carolina About 2,300 students were enrolled here last year of which number a little over 15 per cent on 300 were Presbyterians. Our Synod's Committee of Home Missions is paying a considerable part of the salary of a strong minister whose time is given to ministering to the Presbyterian congregation of the community and to work among the students of the University.
- 5. **Miscellaneous Activities**—This department comprises a number of lines of work. Synod's Committee of Home Missions shares in the support of the Sunday School and Young People's Work and the Stewardship Committee. Special evangelistic campaigns are conducted and summer workers employed as the occasion may demand. Work among the prisoners and the negroes is to claim the attention of the committee at an early date. In short, wherever need for any class of mission work exists, the Synod's committee stands ready to lend a helping hand.

## NORTH CAROLINA FROM THREE POINTS OF VIEW

- 1. Material—Wonderful progress has been made in the Old North State in the last twenty-five years. Her population has increased from 1,839,810 in 1900 to 2,812,000 in 1925. In 1916 the resources of State Banks were \$120,146,243 while in 1925 they were \$307,159,781. The actual value of her property in 1900 was \$681,982,000, and in 1925 \$4,543,110,000. In twenty-five years the capital in manufactures increased from \$68,283,000 to \$669,144,000, and the value of products during the same period increased from \$85,274,000 to \$951,911,000. From the mountains to the sea shore and from Virginia to South Carolina are most splendid highways on which was expended \$43,000,000 in 1924. Within her borders are the largest towel, hosiery, damask, and denim mills in the world. She leads all the South in value added to raw material by manufacturing processes, in production of furniture and in the number of textile mills. Who would not be proud of such a state from the material point of view?
- 2. **Educational**—But there is something greater than matter. The mental endowments of man are far superior to his material possessions. Evidences, however, are not wanting on every hand of her rapid intellectual advancement. The beautiful and commodious brick buildings of the consolidated districts are seen in every part of the state. From 1914 to 1921 the amount expended on elementary public schools increased from \$4,000,000 to \$16,000,000 and in 1924 we expended for public schools \$30,980,000. Not many years ago the state stood next to the bottom in intelligence, there being only one state in the Union with a greater percentage of illiteracy than North Carolina. At that time 181-2 per

cent of our population over ten years of age could neither read nor write. The percentage has been greatly reduced. We now stand eighth from the bottom. Our state and denominational colleges and universities, our public school system and our numerous religious institutions are achievements well worth while and ground for grateful and just pride.

- 3. **Religious**—While we glory in the material and educational progress of the Synod, our heads hang in shame as we view the religious condition of the state. The call is to a triune service:
- (1) **Evangelistic**—A vast multitude of unsaved souls are at our door. Of our population of 2,812,000 over one half, more than a million over ten years of age, are unreached by any Protestant Church. Outside of the Sunday Schools of all denominations are 1,166,277 persons who should be enrolled and won for the service of Christ. By the latest religious census 16 counties were reported as having more than 50 per cent not connected with any religious body, 4 counties with more than 60 per cent and one 69 per cent. We are in elbow touch with these needy souls. Some are in our homes, others are in surrounding communities, industrial centers, rural districts, office, store and every congregation. The harvest awaits the reapers and eternal will be the loss by delay.
- (2) **Sustentation**—The condition of the country church should give every loyal Presbyterian grave apprehension for the very life of our beloved Church is threatened. We must have leaders if we are to live and go forward and from the country and rural districts and mission fields these leaders largely come. From these sources we get 65 per cent of

our ministers, 42 per cent of our elders, 38 per cent of our deacons and 34 per cent of the membership of our large town and city churches. If these sources of supply fail the Church must inevitably suffer. It is in the records of our General Assembly that 50 per cent of our country churches are non-productive, and of the 30 per cent are merely holding their own and 20 per cent are declining. Dr. McLaughlin in "The New Call" says he does not know of a large city church anywhere in America that has been able to produce its own leadership. He cites a church of fifteen elders, thirteen of whom were born and reared in the country. He refers to another city church whose Auxiliary president and chairmen of all the circles came from the country church. Synod's committee is lending a helping hand to the country church and establishing new centers.

(3) Church and Manse Equipment—We need right now not less than 100 churches and manses to equip adequately the fields we at present occupy. Our faithful men and women are trained in Seminary and Training School for efficient service but we are requiring of them, in many instances, "brick without straw." Here is an opportunity for establishing most appropriate memorials at whatever price desired, memorials that will still be bearing fruit in the salvation of souls and the making of Christian character when the donor has passed to his eternal reward.

## VISIBLE RESULTS MOST GRATIFYING

From the very beginning of the Synodical Home Mission Work in 1888, the signal blessing of God has been upon it. All of the Presbyteries have been materially aided, more than 1,200 protected meetings have been held resulting in thousands of conversions and additions to our church. More

than one hundred churches and manses have been assisted by its funds and many thousands of dollars raised by its agencies for other church purposes. Churches have been organized and Sunday Schools and societies for young people have been established. Our beloved evangelist, Rev. William Black, D.D., who has been evangelist of the committee for thirty-four years has held over 800 meetings and has witnessed the conversion of many thousands under the gracious blessing of God upon his earnest preaching of the Word.

We cannot over emphasize the importance of Home Missions as a foundation of all the causes of the Church. The work is basic and he who engages in it a vital factor in the promotion of the Kingdom of Him in whose service we are engaged and to whom we belong. The rich mine in this state from which the precious wealth of Christian character has been extracted in the past has by no means been exhausted. Within the borders of the Old North State are Home Mission tasks challenging the heroic. The call is to men and women who have a mind to work. The results of the past are but an earnest of the harvest gracious and great awaiting our faithful and Christlike endeavors.

E. E. GILLESPIE.

## COUNTRY CHURCHES OF NORTH CAROLINA

In the great Synod of North Carolina 459,261 people live in the cities. In this constituency there are 32,284 members of the Southern Presbyterian Church. In the rural districts, which include towns and villages of less than 2,500, there is a population of 1,860,000, which is eighty per cent of the total. In this great constituency of potential peoples

there are 41,694 members of the Southern Presbyterian Church. There are seventy members per thousand of the population in the cities and only twenty-two and a half per thousand in the rural districts. Presbyterians in the Synod of North Carolina are more than three times as numerous in the cities as in the country per thousand people.

The Synod of North Carolina has 445 rural churches, which is more than any other Synod of the Assembly. Virginia comes second with 342 rural churches, the city churches almost exactly the same in both Synods, eighty-seven in North Carolina and eighty-eight in Virginia. Virginia, however, has more Presbyterians per thousand of the rural population than North Carolina. Virginia has twenty-six Presbyterians per thousand in the rural constitutency and only forty-one in the urban.

It is very evident that the Synod of North Carolina has been exceedingly efficient in its city work, but somewhat neglectful of giving the gospel to its rural population.

## THE COUNTRY CHURCH IS WORTH SAVING

First—Because there are a large number of people who will not feel at home in the large town or city congregation. There are a few people from some rural communities who may, but there is no real service which they can render outside of their gifts of money. The hours of service are usually not convenient to them and they can not be enlisted to any great extent in the real program of the congregation. These are the very people who, by their eduction, culture, and wealth, are suited for leadership among their neighbors in the life of the country church.

The idea that the mass of the country people can be reached through a church that is located in the city is but a dream. If the church is to reach the people in the rural districts, it must have resident ministers who have a sympathetic understanding with the people whom they serve.

Second—The country church should be maintained because it is here the children will attend services in large numbers, sitting in the pews with their parents. We also find men attend country churches in a larger proportion even than women and more unconverted people are found in the average country congregation than in the city. In the city, children go home after Sunday School and the men and unconverted have many counter attractions.

Third—The country church should be maintained because it is here that leaders are produced. There is a city church in our Assembly of over nine hundred members where the pastor and all of his elders and thirteen out of seventeen of his deacons come from country churches. The president of the Auxiliary and all the circle leaders of another large city church, are country women. We must maintain the country church, not only for its own sake, but for the sake of leadership in the urban centers.

Fourth—This is the day of opportunity for the Southern Presbyterian Church in the country districts. Great advance has been made in the efficiency of rural schools and the technic of Extension Work. Home Demonstration and County Agents make it imperative that the country people be served by an educated ministry residing among the people and consecrated definitely to the task. The educational program of the rural South is rapidly becoming the twentieth century electrification type, while the program of

many of our country churches has been that of the nineteenth century oil lamp.

Dr. J. W. Jent, Prof. of Rural Church Work in Mercer University, says, "Country people, not one whit less than city people, need churches, need the right kind of churches; and, under proper leadership, will have them. I am committed to the dream of a new day in rural America; a day in which the church will stand by the side of the modern school, organized, equipped, efficient, satisfactory."

The Challenge—The most compelling home mission appeal that has ever come to a denomination is presented at this time to our Southern Presbyterian Church, with its educated and cultured ministry. The call is to lift the light of truth; to guide the feet of the young men and young women into the paths of righteousness. Education is a good thing but apart from religion constitutes a great danger. We cannot stop the tide of skepticism by prohibitive legislation; we cannot win the youth of the new rural South by tirades of abuse of the schools and follies of the new freedom.

There is no solution for the problems of the country church, or of any other church, apart from the Gospel preached by a spirit-filled and sacrificial ministry, educated and amply trained for the task. The country church must be maintained and in order to do it, we must send our gifted and consecrated ministers who are volunteers for the task of guiding the rural youth who will be leaders of thought and action in the world of tomorrow in the country as well as in the city. The best and easiest time to reach youth is in the country schools where life is not only potential, but plastic.

Fifth—We should maintain the country church, not only because we owe to these country churches a debt of gratitude, but because money invested here will yield the best dividends. It costs less to maintain a church in the country than in the city. The overhead expenses are not so great. It has been proved by many experiments that every dollar spent by the home mission committees in sustaining a capable, well-trained, resident ministry in the country, will be more than paid back in dollars and cents, except in slum districts, for the other benevolent causes.

People who move from the country to the town or city without Christ, rarely unite with the church. Young men and women who leave our rural schools and go to colleges and universities without becoming Christians rarely accept Christ. God has placed a responsibility on our beloved Church in this day when there is needed an educated and cultured and amply trained ministry to take care of the people in His open; and it is a responsibility from which we can not escape.

# HOW MAINTAIN THE COUNTRY CHURCH

The country churches are at present very much discouraged. The vacancy problem of our denomination is rural. It has been very difficult to secure a competent ministry. It is natural that churches which have long vacancies and short pastorates should not develop in stewardship or in leadership. Sometimes they have ministers who have accepted the country church only because they could not find another and take it as a stepping stone.

What Can Be Done—First—We must give to the home mission and country church workers not only a comfort-

able support, but a more equitable recognition. They should be provided with vacations and given opportunity for courses of study at the theological seminaries and the summer conferences.

Second—We must secure volunteers among our young men and women for these rural and small town fields. That is what the Country Church Director is endeavoring to do. He has found a loyal response on the part of the students. We find that a number of our strong men are volunteering for home mission and country church work and will go out into this service at a great sacrifice of salary.

The plan adopted by the Assembly reaches effectually the source of the supply of our religious leadership. The success of home missions and the redemption of the country church depends upon having men consecrated and trained for these fields.

Rev. Henry W. McLaughlin, D.D., a country pastor, being made Country Church Director, began his work December 1, 1925, has taught in the Theological Seminaries, Training School and Summer Conferences of our Church. He has written a book entitled "The New Call" which is suitable for a study book on home missions and church efficiency.

It is not the business of the Director to solve the problems of the country church, but to teach others to do that. His work is not administrative but co-operative with the administrative agencies. It is the belief of many that after this work has been conducted for a few years, home mission and country church workers, who volunteer and train for this service, will receive the same degree of honor and recognition which in the past has been given to those who have volunteered for Foreign Missions. The Country Church Department is at present supported by the Committee of Christian Education and Ministerial Relief. The General Assembly passed a resolution in which it approved the establishment of an endowment for the support of the Country Church work. A movement has been started to raise this endowment and it is hoped that those who are looking for investments which will yield large dividends will have them in this field of endeavor.

### **STATISTICS**

	Urban				Rural		Added on Confession		Spiritual Birth Rate	
Presbytery	Pop.	Mem.	1,00,	Pop.	Mem.	Per 1,000	Urban	Rural	Urban	Rural
Albemarle	84,975	3,049	38	376,000	1,193	3	132	58	4.3	5.0
Concord	55,428	4,840	83	164,000	5,698	35	228	331	4.7	5.8
Fayetteville	14,373	1,265	88	160,000	11,029	69	25	411	2.0	3.7
Granville	58,334	3,077	53	280,000	2,087	71/2	171	137	5.7	6.5
Kings Mountain	25,611	2,325	91	118,000	2,515	21	21	127	3.5	5.1
Mecklenburg	62,006	7,785	125	153,000	7,799	51	236	458	3.0	5.9
Orange	55,139	4,921	89	205,000	5,413	26	245	351	5.0	6.6
Wilmington	39,298	2,966	78	211,000	4,875	21	220	244	7.4	5.0
Winston-Salem -	64,077	1,956	31	193,000	1,091	6	181	62	9.3	5.6
TOTALS	459,261	32,284	70	1,860,000	41,694	221/2	1,519	2,179	4.7	5.2

Current Expenses and Pastors' Salaries

	Confession Costs								
	No. of Churches								
Presbytery						No. of Vacancies			
			급	5	a	별	a.	를	
			Rural	ã	Rural	Pa Pa	Rural	Ę,	
			Ž.	Urban	œ	Urban	2	Urban	
Albemarle	\$ 73,843	\$ 10,779	\$ 560	\$ 186	11	20	1	2	
Concord	113,113	57,054	496	172	14	47	0	2	
Fayetteville	28,530	129,795	1,141	316	4	92	0	13	
Granville	112,356	17,709	657	129	9	33	0	0	
Kings Mountain	56,174	52,381	693	413	7	31	0	2	
Mecklenburg	167,844	75,365	711	165	17	75	4	10	
Orange	115,884	53,032	473	151	11	61	0	16	
Wilmington	57,118	38,109	260	156	8	65	0	12	
Winston-Salem	51,303	19,770	283	319	6	27	0	4	
TOTALS	\$766,165	\$453,994	\$ 504	\$ 209	87	449	5	61	
		HE	ENRY W.	McLAU	JGHI	LIN, 1	D.D.		

## QUESTIONS

#### 1. SYNODICAL HOME MISSIONS

- 1. What terms are used in designating Home Missions?
- 2. Explain the purpose and personnel of the Synod's Committee of Home Missions.
- 3. What are its sources of income?
- 4. Name and describe the Departments of Work.
- 5. Name and locate the State Educational Institutions.
- 6. What is the condition of North Carolina:
  - (1) Materially?
  - (2) Educationally?
  - (3) Religiously?
- 7. Is the Home Mission Work worthwhile and why?

#### 2. THE COUNTRY CHURCH

- 1. What proportion of the population of the Synod of North Carolina is rural?
- 2. How many members of the Southern Presbyterian Church are there in each thousand of the cities of North Carolina, and how many in each thousand in the rural population?
- 3. Why maintain our country churches?
- 4. Why not make the country people go to the towns and cities to worship?
- 5. Where will children, men and unconverted people attend church in the largest proportion?
- 6. Whence does much of our national and church leadership come?
- 7. Will education save the individual or cure all the ills of society?
- 8. Why does education apart from religion constitute a danger?

- 9. What solution do you offer for the country church problem?
- 10. What should be done for our home missionaries and country church workers in order to make them more efficient in their work?
- 11. What plan has been adopted by the General Assembly for the enlistment and training of country church and home mission workers?
- 12. Who is the Country Church Director?
- 13. How long has he been at work?
- 14. What has he accomplished?
- 15. How is the Country Church Department now supported?
- 16. What is the Assembly's plan for the continuance of the Country Church work?



Rev. Ralph C. Clontz Superintendent Home Missions Wilmington Presbytery



REV. J. M. CLARK, D.D. Superintendent Home Missions Concord Presbytery



Rev. Rupert McGregor Chairman Home Missions Winston-Salem Presbytery



Rev. J. H. Gruver Superintendent Home Missions Granville Presbytery

#### CHAPTER VI

#### HOME MISSIONS—PRESBYTERIAL

# Concord, Granville, Wilmington, Winston-Salem

## Home Missions in Concord Presbytery

**Historical**—Concord Presbytery began its existence in Home Missions, and has, throughout its long history, attached great importance to this branch of Kingdom work.

This Presbytery, in its early days, included in its territory the most of the country lying between the Yadkin and Catawba rivers, but from time to time, as churches multiplied, it was reduced, by the formation of other Presbyteries, until its present territory embraces only eight counties, viz: McDowell, Burke, Caldwell, Catawba, Alexander, Iredell, Rowan and Cabarrus.

When the Synod of Appalachia was formed, about ten years ago, Concord Presbytery lost most of its purely Mission territory, but with its characteristic Home Mission spirit it at once set about to find other fields for missionary operations, and as a result new mission work has been developed in six out of the eight counties which now constitute the Presbytery.

**Present Status**—The present status of Home Missions in Concord Presbytery is as follows:

- 1. Organized churches aided in the support of pastors\_\_\_25
- 2. Unorganized missions regularly supplied with services\_10
- 3. Schools conducted in connection with missions \_\_\_\_\_ 2

When all churches aided, and Missions are supplied with workers, there are in the Home Mission force of this Presbytery 12 ordained ministers, 1 layman and 4 women workers, making, together with the superintendent, 18 workers.

Concord Presbytery conducts three distinct kinds of mission work, viz: 1. Mountain Missions. 2. Industrial Missions. 3. Sustentation.

In the conduct of this work, four methods of work are employed, viz: 1. Evangelistic. 2. Educational. 3. Industrial. 4. Pastoral.

**Distribution of the Work**—The Home Mission work of this Presbytery is distributed in the counties of the Presbytery as follows:

McDowell County—6 H. M. Churches; 1 Mission; and 3 Workers.

Burke County—2 H. M. Churches; 3 Missions; and 4 Workers.

Catawba County-1 H. M. Church and 1 Worker.

Caldwell County—2 H. M. Churches; 3 Missions; and 1 Worker.

Alexander County—3 H. M. Churches; 2 Missions; and 2 Workers.

Iredell County—8 H. M. Churches; 1 Mission; and 4 Workers.

Rowan County—2 H.M. Churches; and 2 Workers.

Cabarrus County—2 H. M. Churches; 1 Mission; and 2 Workers.

Finances—The method of finance in vogue in this Presbytery for the support of Home Missions is the apportion-

ment method, i. e. an estimate is made, at the beginning of each year, of the probable cost of the Home Mission work for the year, and this is apportioned among the churches on a three-fold basis, viz: membership, known financial ability, and past liberality.

The average monthly pay-roll when all the Home Mission fields are filled, is from \$1,600.00 to \$1,800.00 which is divided between the Presbytery and Synod, the Synodical Home Missions Committee co-operating with the Presbyterial Committee in practically all the Mission work of this Presbytery.

The minimum salaries paid to Home Mission workers are as follows: for ordained ministers \$1,800 and manse or the equivalent in house rent; for laymen with families \$1,-\$500.00 and house, or house rent; and for women workers \$100.00 per month.

Mission Property—By the removal of four counties from this Presbytery to the Synod of Appalachia when it was formed, it became necessary for the Presbytery to seek new opportunities for Home Mission activity, and to provide suitable equipment for new work. This was ten years ago, and to equip the work undertaken since that time, 5 new churches and chapels have been erected, and one church building purchased from our Methodist brethren in a community in which it was admitted that we had a better opportunity for developing a successful work than they had.

Through the generosity of interested friends valuable property was given for the Burkemont and Jenkins Missions in Burke County, which has provided the foundation for larger developments in both those places when the way shall seem clear. Both of these missions are equipped at present with buildings that enable the workers there to carry on the work as at present organized, but better equipment is necessary at both these places before such work can be undertaken as will adequately meet the needs in those sections.

The Conduct of the Work—The Home Mission work of this Presbytery is under the direction of a Committee which s elected by Presbytery for this purpose. This Committee is composed of nine members who represent all parts of the Presbytery. It meets in regular quarterly meetings, at which all the various interests of the Home Mission work of the Presbytery are reviewed, thoroughly studied, and plans formulated and put into operation for the conduct of the work, subject, however, to the approval of the Presbytery.

For more than a score of years this Presbytery has conducted its Home Mission work through the agency of a Superintendent who is elected by the Presbytery and is, ex officio, a member of the Home Missions Committee.

The present Superintendent has just completed ten years of service in this capacity n this Presbytery, and a brief review of his work for this period shows 1,500 sermons and addresses delivered; 65 evangelistic meetings held; and 397 persons received into Presbyterian churches in connection with his services.

Encouraging Facts—The past year, 1925-26, has probably been the best year in the history of Home Mission work in Concord Presbytery. More regular workers were employed; more money was received and disbursed for Home Missions. More people were added to Home Mission Churches on profession of faith; more physical improve-

ments were made, such as the erection of houses of worship, and improvements made on Mission property; and more real interest manifested by both the communities served and the churches that have supported the work.

Of the ten missions conducted by this Presbytery only two of them are not connected with organized churches, therefore it is desiable to give them special consideration.

Burkemont Mission—About seven years ago, a committee of three was appointed by the Committee of Home Missions to visit a place in South Mountains in Burke County and make investigation as to the prospects for us to do a mission work in that section. The Superintendent had previously visited that section, and reported favorably to the Committee, but requested that a special committee be appointed to make further investigation. As the result of this special investigation, Presbytery authorized the Committee to begin a work in South Mountains. Ten acres of land with two rather dilapidated houses thereon, were leased from the owners, and two intelligent and refined young ladies were placed in charge of work there for the summer months. These ladies, Misses Catharine Ervin and Marion Peterson, did such a splendid work during those summer months that it became evident that the Presbytery should enter upon an aggressive work there. The needs were evident, and the people were responsive, therefore it was decided to launch out on a larger plan after the two young ladies mentioned had given up the work. Mr. and Mrs. Hubert Ramsaur were next placed in charge of the work, and for more than a year they did a good and lasting work in that community. After the resignation of Mr. and Mrs. Ramsaur, Miss Sue V. Tate, of Morganton was placed in charge of the mission, and is still doing a successful work there. Miss Tate has combined Evangelistic, Educational, and Industrial features in her program since she has had the work in charge.

She has been assisted in the evangelistic part of the work by several workers for various periods of time, especially Rev. and Mrs. Cochrane, for a summer vacation, and Rev. Hugh Smith, for about a year, who preached and assisted in Sunday School work.

Arrangements have been made with the County Superintendent of Education, in Burke County, whereby our Mission workers, at both Burkemont and Jenkins, teach the public schools in those districts and receive the salaries which the county pays for those schools, thus relieving the Home Missions treasury to that amount each year, and also giving our workers greater opportunities for usefulness in both those communities.

Burkemont Mission promises to develop into such a work as may revolutionize that whole section of South Mountains which needs so much the leavening power of a pure Gospel.

The Jenkins Mission—The work at Jenkins, which is about eight miles from Morganton in Burke County, and about the same distance from the Burkemont Mission to which reference has just been made, grew out of a strongly expressed desire of the people of that community to have our church conduct a work there similar to that which had been begun at Burkemont and which had developed to such a point as to attract the attention of that whole section of the county.

The Superintendent of Home Missions investigated the prospects there, and reported favorably on it, whereupon a Sunday School was started in an old farm house which had been deserted for some years, and Miss Bessie Arrowood, who at that time was employed as Sunday School Missionary for that county, was put in charge and for some time did a magnificent work.

Thus the work at this place went on under the direction of Miss Arrowood with the assistance of Summer workers from Theological Seminaries and the Assembly Training School, until the necessity for better facilities for the conduct of the work became so acute that a convenient and commodious Chapel was erected which is now used for the work of that Mission, consisting of preaching services, a Sunday School every Sunday, and a six months day school. Several other workers, for short terms, at Jenkins, deserve mention in connection with this historical statement, especially, Rev. R. M. Cochrane, Rev. John L. Park, Mrs. Geo. Conley, Miss Mary Gordon Greenlee, and Miss Emma Lifrage.

This point is one of the most promising places in which this Presbytery is doing Mission work.

At both Burkemont and Jenkins missions, several members have been received into the Presbyterian Church, and their membership located in the nearest church of our faith and order until the time shall seem opportune for the organization of a Presbyterian Church at each Mission.

REV. J. M. CLARK, D. D.

#### HOME MISSIONS IN GRANVILLE PRESBYTERY

The Field—Granville is a new presbytery, just passing its third birthday. It was formed out of Fayetteville, Orange and Albemarle presbyteries. It contains eleven counties, viz. Person, Durham, Granville, Vance, Warren, Northampton, Halifax, Franklin, Nash, Johnston and Wake. The population is about 350,000, with 160,000 communicants of the several denominations. There are 97,000 adults outside of any church. The membership of all the Presbyterian churches in these eleven counties is only 5164. Plainly there is room for growth. And with nearly 100,000 non-christians there is a task and challenge for our church.

While parts of this presbytery are well-churched and well-evangelized, other parts are not and offer a field for home mission work as needy and promising as anywhere in the whole Southern Presbyterian Church. Perhaps nowhere within the bounds of our Church will efforts yield larger or more permanent results. There is a large rural population, of homogenious, Anglo-Saxon stock, believing in the Bible: yet there are 50 per cent and in some parts a larger per cent of the grown people outside of any church, and in certain parts religious and moral conditions are correspondingly bad, sorely needing the uplifting influences of the Gospel.

Special Citations—In one neighborhood a cursory census along the road showed nine out of every ten of the grown white people out of any church; large families of eight or ten members with not one professing any sort of church affiliation; no Bible reading; children not taught to say their prayers; not one in a hundred attending on the Lord's day; and drunkenness, immorality, profanity, and other forms of sin prevalent.

In another community there are seventy-five families and twenty-six of them without a single professing Christian in them. In a Sunday School started in the schoolhouse, one of our workers has a class of twenty-two girls between the ages of thirteen and twenty-five years, and only two of them members of any church. In only one home are the church papers read and in only one is there a family altar erected. The number of illicit stills in the adjacent swamps makes this one of the wettest spots in all the state. In this locality a Sunday School has been started and a small nucleus of a church is forming. There is need of a church building, for as one of the people put it, "I would hate to join a school house." The local people have subscribed liberally, according to their means, but the presbytery has not enough funds to aid in the building of a church

This is just one of a number of like localities in this presbytery, and any one of them might be called "darkest Carolina." Within twenty miles of the capitol of the state there is as much need of home mission work as anywhere among the mountain people of North Carolina, Tennessee or Kentucky, where so many thousands of dollars have been expended. Any neglect or destitution, ignorance or immorality to be found in the mountains can be duplicated here in the very heart of the state.

Home Mission Work—Upon the organization of the new presbytery home mission work was taken up at once and has been vigorously prosecuted. A home mission committee was appointed and a superintendent elected. Several church groupings were without pastors at the time the Precbytery was organized, and a little later of

the 43 churches 26 were vacant. To secure pastors the superintendent was sent to Union Theological Seminary at Richmond and five members of the class of 1925 were called into the field. With these and other men who were secured every church was supplied. These young men from the seminary and other new pastors brought new life and inspiration into our work, and their activity is already showing good results.

We are constantly discovering new opportunities, which to us are responsibilities. In one place the home mission superintendent found and preached in an old abandoned school-house, without windows and almost without roof. In this community was a large number of people living moral lives, who counted themselves Christians, but had never professed faith or united with any church. Under the gospel preached by the superintendent seventeen professed Christ and thirteen united with the Presbyterian Church. Later another meeting was held in another schoolhouse a few miles away with somewhat similar results. Now a church building is wanted in that community, there being no church of any denomination within easy reach of the people.

At a point midway between the two places where these meetings were held, a handsome site has been donated. One man gave the timber, others went into the woods and cut the logs, others are hauling them to the mill where another volunteers to saw them, and a building will soon be constructed at comparatively small expenditure. And this is being done in the face of present financial depression, in a one-crop community, with only half a crop of cotton this year, and that selling at less than cost of production.

The presbytery is aiding the brave effort of these people in a small way, but they need and deserve more help. A church built here and ministered to will exert an influence for good far and wide.

In Person County we have a church at Roxboro, the county seat, but none in the country to recruit it. However, the pastor of this church has gone out into the adjacent country and found points to the north, south and west open for work. Sunday Schools are begun and preaching is held as often as possible. Presbyterianism in the circumference will eventually be felt in the center.

Johnston County, with its dense population, its fertile soil, fine system of schools and roads, and 56 per cent of its adult population altogether outside of any church, offers an open door to our church. But in all this great county there had been, for half a century or more, only one Presbyterian church. That was at Oakland. But as the outcome of home mission work in the last two or three decades, there are eighteen young Presbyterian Churches now in this county to "raise up the foundations of many generations." These churches are young and some of them will be looking to the synod and presbytery for help for some years, but the opportunity and the need are great. In some of these communities we note a six-fold opportunity, viz: a fertile soil, the farmers are mostly land owners, a thickly populated community, a homogenious people, crowds of young people, and our church the only church of the community. Many of these opportunities we have already grasped while others we have only recently discovered. Six months ago we started Sunday School and preaching services in a section eight miles wide by twelve miles long with no church of any denomination. This section is thickly populated but few of the people are church members or attending any church.

In all Wake County, within which the state capitol is located, there had never been a Presbyterian church outside the city of Raleigh, not a church, preaching point or Sunday School of the Presbyterian denomination in a county where there are forty-eight Baptist churches and more members of the Baptist denomination than has our entire presbytery in its eleven counties. While parts of the county are well evangelized, in other parts religion and morality are at a deplorably low ebb. Nothing worse could be found in the most isolated mountain coves. Within five miles of the capital city was a neighborhood with no church or Sunday School within a radius of five miles. Before the advent of the automobile only the father and mother could drive off in a buggy to church. The children were left at home to spend the day as best they might—playing, fishing, swimming, hunting rabbits, and in bad company. A generation of young people grew up. Nearly all of them went to the bad. Parents there started a Sunday School and later built a church in a community where no Presbyterian had ever lived, and now they have a Presbyterian Church of nearly a hundred members; Sunday School every Sunday the year round; and another generation growing up containing fine boys and girls. Outside the city of Raleigh there are now five Presbyterian churches organized in Wake County, with Sunday Schools and growing congregations. The character of the country had so changed for the better that colored people now notice and comment on it. In parts of the Presbytery where Presbyterian and other churches have long been established the need is not so great, yet many localities offer an opportunity.

Influence Felt—The reflex influence of home mission work done in the counties round about is now beginning to be felt in the city. Both Durham and Raleigh have hitherto been located in a part of the state having but few Presbyterians living in the adjacent country, and for that reason the Presbyterian Churches in these two cities have been comparatively weak. But along with, and because of, the growth of our church in the rural districts in Eastern Carolina, Presbyterianism is making good growth in these centers.

In Durham six years ago there were three weak mission churches in charge of one minister. The First Church decided to support this work and put a good man in charge of each mission. As a result Blacknall Memorial and Fuller Memorial now have good congregations, with attractive and adequate new brick church buildings and will soon be self-supporting.

Six years ago Trinity Avenue church in Durham was a weak struggling mission with about fifty members, but to-day their membership approaches four hundred and they have one of the handsomest churches in this part of the state. This also was started as a Mission of the First Church and was supported by that Church until last April, when Trinity Avenue Church assumed self-support,

In Raleigh three years ago the First Vanguard and North Vanguard were organized into churches as missions of the First Church. North Vanguard has a well equipped building, and grew so rapidly that after one year they assumed self-support. First Vanguard has had an equally encouraging growth and has just completed an attractive \$40,000 church on which there is yet some debt. This alone keeps them from being self-supporting.

In West Raleigh, near State College, Presbyterian friends have recently bought lots looking forward to having a church in that rapidly growing residential section of the capital city.

J. H. GRUVER.

## HOME MISSIONS IN WILMINGTON PREBYTERY

Wilmington Presbytery is a Home Mission Presbytery. This means that every pastor in the Presbytery is directly or indirectly in touch with the home missionary work of the Presbytery. Fifty of the sixty-nine churches are aided by home mission funds or supplied by pastors of self-supporting churches.

In the Presbyterian Church there are four types of home missionary work; viz., Assembly's, Synod's, Presbytery's and Congregational Home Missions. Three of these are found in Wilmington Presbytery. Synod has a very large part in our work; in fact, half of the work is financed by Synod's committee.

Congregational Home Missions are outstanding in the Presbytery. The churches of Wilmington have for a number of years maintained outposts in and around Wilmington. Each Sunday afternoon finds a group of Wilmington business men and women ready to go out and conduct Sunday Schools. As a result of this several promising Sunday schools are running the year round. Woodburn Church is an out-growth of such work, and a new church building is in the process of building at Myrtle Grove. Castle Haynes, where a church has recently been dedicated to the memory of the late Dr. McClure, is another example of Congregational Home Missions.

If you will turn to your map you will find that Wilmington Presbytery covers ten whole counties and parts of three others: New Hanover, Brunswick, Bladen, Columbus, Pender, Duplin, Sampson, Onslow, Jones, Carteret and parts of Wayne, Lenoir and Craven. We have in this territory since consolidation, sixty-nine churches and thirty outposts where Sunday schools and preaching services are held regularly.

This coastal country was not originally Presbyterian territory. It is true that the Cape Fear section, the South and Black River sections and parts of Duplin County were settled by Presbyterian, but a large section of Eastern Carolina was not touched by Presbyterians until recently. Our territory is one of the finest undeveloped sections in the South, with an easy climate, and fertile soil, rich in agricultural possibilities. It has been said by soil experts that the finest soil east of the Mississippi is in the bounds of Wilmington Presbytery. Fine grades of tobacco are grown. The largest strawberry and lettuce markets in North Carolina are in this region.

In some of this territory barely 10 per cent of the soil is under cultivation, and is being sought by people from the sections which are more thickly settled and where land is higher. This section will develop greatly upon the opening of the Inland Waterway, which will bring hundreds of thousands of dollars in the next few years. This means that settlers will be moving in and that our responsibility as a church will increase.

Good roads are every where now and health conditions have been improved so that living in Eastern Carolina is more comfortable. The present system of roads permits one to drive from Wilmington (which is the hub of the Presbytery) to almost any point in the Presbytery in less than three hours. This is mentioned because Eastern Carolina is usually associated with sand, poverty, malaria and mosquitoes. These are being gradually overcome and Eastern Carolina with her inviting climate and rich soil is already an inviting location.

The people we are trying to reach are a fine folk most of them living in rural districts. They have been shut in by lack of roads and in some sections the schools have been poor. While this is true they have escaped many evils connected with modern life. The families are usually large. Poverty is by no means confined to the mountains of our State. The people are friendly and their homes are always open to the minister. In many instances they have been imposed on and all kinds of "Isms" been taught. Baptist, Primitive, Free Will, Missionary, Universalists and Holiness groups are established, and some others not catalogued.

Sixty thousand of these people are out-side any church and one hundred thousand outside the Sunday School. This is accounted for by the fact that the Primitive people do not believe in Sunday School. However their children are coming to the Presbyterian Sunday School and in the days to come will, no doubt, come into the Presbyterian Church. It is sometimes asked "Do these people make Presbyterians?" Pleasant View is one answer to this questions. This church was organized as a Sunday School with two Presbyterians in 1921. Today it has a good church building with sixty-five members and a Sunday School with over a hundred on the roll. Bethel Church

in Duplin County is another. Organized three years ago it now has a hundred or more members. This can be duplicated in many places in the Presbytery.

Any account of the Home Missionary work, which overlooks our workers would do them an injustice. They are a fine consecrated group of men and women. They range in age from twenty-five to seventy-three. One of the most active workers is a man seventy-three years old. It has been the policy of the Home Missions Committee to secure the best men possible for Home Missionary work. Each year the Superintendent goes to the seminaries and there tries to lay on the hearts of the young men the call to Home Missions. The results have been that some of the outstanding men of our church were once Home Missionary workers in Wilmington Presbytery. This is the solution of the Home Missionary problem: to find young men with vision and consecration who feel called to Home Missionary work as men are called to Foreign Missionary work.

There was an aggressive spirit among the Presbyterian people in Wilmington Precbytery, even in the early days. It has been during the last twenty-five years that the work of evangelism and church extension has been most vigorous. Connected with this extension are the names of the late Dr. McClure, Dr. John M. Wells, Rev. J. J. Murray, as Superintendent, Rev. D. T. Caldwell, Rev. J. O. Mann and Ruling Elder W. D. McCaig. Mr. McCaig, though a busy railroad man, has served as Chairman for nearly two years. There will always be a warm place in the heart of Wilmington Presbytery for these men of vision and consecration.

The budget has increased from \$1,900 to \$11,000 in 1926. The Synod's appropriations have increased from \$3,500 in

1920 to \$7,710 in 1926. The combined salaries of both committees are now \$14,094.24. The following figures show something of the growth of Presbyterianism in Wilmington Presbytery in the last 25 years.

1900	1920	1925
Churches 48	64	71
Ministers 15	25	30
Additions on Professions 160	389	481
Additions by letter 70	282	345
Membership3412	6317	<i>7</i> 898
Sunday School2063	4613	7113

When the fields are all filled we have seventeen workers and a Superintendent. We also use from four to six seminary students during the summer months. There are now only two vacancies in the Presbytery.

We are building on a good foundation and the year now coming to a close has been one of the best years. Four young men have been added to our force and additions are being reported throughout the Presbytery. We are praying for a thousand additions on Confession this year. At this rate it would take sixty-five years to win those in our bounds who are outside any church.

There are still many districts in our territory yet unoccupied by any denomination. There are perhaps twenty-five or thirty communities where we should be working. This does not mean that we will need this number of churches but we need Sunday Schools to connect these communities with the nearby churches.

Our future depends upon consolidation. We mean by this to follow a system similar to the one used by the State in grouping small schools. We are sure now that it is not so much that our cords need lengthening as that our stakes need strengthening. This is the digging-in time in our work. The advance has been made and now the task is to hold the ground which we have taken and develop these new churches into strong Presbyterian Churches. It is possible for two or three struggling churches with poor equipment to unite and have a modern well equipped church with all its advantages.

No work can progress along satisfactory lines unless provision is made for buildings. Our work has been singularly blessed in that a building fund has been provided, for churches, manses and chapels. This had its origin about two years ago when a member of the Church of Covenant of Wilmington, N. C., gave twenty-five thousand dollars for the use of the Home Missions Committee in its building program. This money has been used in securing manses, church buildings and chapels where needed. This has been one of the greatest blessings that has come to our Presbytery. Then, much to the gratification of every member of the Home Mission Committee, on January 6, 1927 this gift was duplicated by the same person. This brings new hope to our committee and opens up new opportunities.

R. C. CLONTZ.

# HOME MISSIONS OF WINSTON-SALEM PRESBYTERY

Winston-Salem Presbytery was formed from parts of Orange and Concord Presbyteries in 1923. It included the nine counties beginning with Davidson County, extending north to the Virginia border, and northwest to the Tennessee line. The southern part is composed of the rapidly

developing industrial Piedmont section, while the greater part is the most mountainous region of our state. But the stretching of hard-surface roads from Lexington to Jefferson and throughout every county of the presbytery is causing splendid growth in various industries. With the development of manufacturing the population is increasing more than the growth of the churches.

In these nine counties we have thirty-four churches with a resident membership of 2,740. Seven of the churches with a resident membership of 1,857 may be considered self-supporting. These seven self-supporting churches may be grouped as follows:

- 1 Church with less than 100 members.
- 3 Churches with between 100 and 200 members.
- 2 Churches with between 200 and 300 members.
- 1 Church with 855 members.

Needed Assistance—This leaves twenty-seven churches that must receive support if they are to continue to have preaching services conducted by one of our ministers. These twenty-seven churches may be grouped as follows:

- 14 Churches with less than 25 members.
- 6 Churches with between 25 and 50 members.
- 5 Churches with between 50 and 75 members.
- 1 Church with 77 members.
- 1 Church with 161 members.

The Presbytery has eight ministers serving the seven self-supporting, and nine ministers and two women ministering to the other twenty-seven churches. These fifteen ministers are also developing other fields in which they have regular appointments. These are now twelve promising otuposts which are likely to become Presbyterian Churches.

The church equipment is totally inadequate, and the ministers are distressingly few for so large a territory. Yet, great things are being done for the Kingdom by the power of the Holy Spirit upon the laborers. There have been more additions to our churches during the nine months of this church year than during the whole of any other year. The non-supporting churches, with a membership of 883, will add a larger number on profession of faith in Jesus Christ than will be added by the self-supporting churches with a membership of 1,857. The smaller and weaker churches are growing, proportionally, more rapidly than the larger ones. Especially is this true regarding the additions on profession of faith in our Lord.

Ashe County—In Ashe County we have one minister, Rev. R. H. Stone, and one young woman worker, Miss Myrtle Williamson, representing the Presbyterian Church of North Carolina. Their labors have been abundantly blessed and great things are beginning. In two years there have been organized two promising churches. West Jefferson Church with a membership of less than 25 and a Sunday School of 50 is using a small frame room. Lansing Church was organized in August and has no regular place of worship. The faithful members gather in borrowed places, with remarkable zeal and are having their number constantly increased. In this county four Christian Chautauquas were held during the past summer the five churches having a total enrollment of 404 boys and girls. It was estimated that fully 2,000 people heard the

gospel preached under the Chautauqua tent. At Lansing there had been conducted weekly Bible studies in the theater for more than a year. Then the chautauqua services brought the gathering of the Word sowed in the request for the organization of the Presbyterian Church. These "Babes in Presbyterianism" must have help to build a suitable place of worship.

The First Presbyterian Church with a gift of \$800.00, made these Christian Chautauquas possible. It is believed that other strong and liberal churches will come to the help of the Presbyterians in these mountain counties. To do her work efficiently, Miss Williamson, the assistant, needs an automobile very badly. A Ford would multiply her usefulness many fold. We need also to place another Presbyterian minister in that field, and one will be available as soon as the salary is in sight.

Surry County—In Surry County Rev. J. D. Smith is doing a constructive work in four distantly separated fields. During the past summer he conducted four evangelistic meetings in which there were forty members added to the churches on profession of their faith in Jesus Christ. In one church there were twenty young people, grown young men and women, received into the church. In this group two Sunday Schools and two Christian Endeavor Societies were also organized. The minister needs a woman assistant to develop the Sunday Schools and the young people's work.

The Stokes County group has been vacant for almost a year. The seminary student who served the field for three months did excellent work. One vacation Bible school was conducted and one Summer school was organiz-

ed. The opportunity for Presbyterianism in this county is as large as it is in Ashe County. Rev. H. W. Hudpeth has been in the field for a month and has conducted seventeen services. This is an example of how much preaching our ministers do.

At Flat Rock Rev. R. L. Berry is doing a distinctive work among the people of the stone cutters. These are a very fine type of people and it is believed that the recent growth of the Church proves the wisdom of placing a full time pastor there.

Other Work—The work of Alleghany County centers around Glade Valley. Through the young life of the school the influence of Presbyterianism is carried into the adjoining counties. Rev. S. L. Hunter came to this field November 1st. Mrs. Hunter, who is a graduate of our Assembly Training School, is teaching in the school, and Mr. Hunter expects to teach part of the Bible course. The equipment in Sparta is decidedly poor while that at Glade Valley is wholly inadequate. We plan to erect a church at the large development of Roaring Gap. If this church is attractive and commends itself to the visitors there during the summer we hope they will, through its services, become interested in our work through that mountain section.

Rev. J. K.Fleming began his ministry in Thomasville in September. This is the type of work we find in many very rapidly growing industrial towns. We are confident that the Presbyterian Church here ought to grow into a good one, and its present growth is heartening.

The church in Cooleemee has a supply minister and the Elkin group is vacant. Both of these fields offer large

opportunities to our church. The Presbyterians are loyal and zealous and are worthy of good pastors.

Present Debt—The home mission committee of the Presbytery with its present chairman inherited a program which left it in debt to the amount of \$2,196 at the close of the year. With a limited income, and so few churches of the Presbytery strong enough to give any special home mission funds, there was but one thing to do. We had to release our part-time Superintendent of Home Missions, and also our Young People's and Sunday School worker.

We have struggled through this year trying to reduce the debt. Until we have paid the indebtedness there is no possibility of undertaking new work. New fields are urging us to come in and the day for Presbyterianism in this part of our Synod has dawned. The opportunities are inviting and urgent, while we, with a debt, can only strive to hold our own. Sad, indeed, it is that more ministers and women workers cannot be thrust in to sow the Word of life and gather the fruits thereof for our Lord and His Church.

J. RUPERT McGREGOR

#### HOME MISSIONS

## (Presbyterial Continued)

## Fayetteville, Albemarle, Mecklenburg, Orange, Kings Mountain

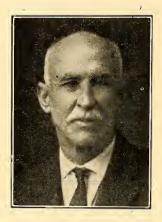
#### **FAYETTEVILLE PRESBYTERY**

Plans of Work—As we view the past and present of the Home Mission activities of our Presbytery, and see what has been done, and the growth of the past fifteen years, we feel that any account of the work would be incomplete without noting some of the special features and plans of operation that caused the success of the work.

The writer has been intimately connected with this work, and could observe closely the plans of operation, and note the progress for more than twenty years. As we knew it at first, the work was conducted on a rather small scale considering the opportunities and the needs. Eleven counties belonged to the Presbytery then, and in only about three of them was any Home Mission effort definitely conducted.

In Johnston, Harnet, and Chatham Counties there was small effort made to supply some of the needy places. One minister was serving the Presbyterian Churches of Johnston County, two in Harnet and one partly in Chatham and partly in Moore and some work was done in an indefinite way in Richmond and Montgomery. The Presbytery and its people not having fully awakened to the needs, less than \$1,000 was the outlay for the whole Presbytery.

Something over fifteen years ago the Home Mission Committee, realizing that the needs were great, and the



REV. L. SMITH
Superintendent Home Missions
Fayetteville Presbytery



Rev. C. E. Hodgin Chairman Home Missions Orange Presbytery



Rev. A. A. Walker Superintendent Home Missions Mecklenburg Presbytery



Rev. J. H. Henderlite, D.D. Chairman Home Missions Kings Mountain Presbytery

opportunity present, adopted the plan of expansion of the work in several of its counties. Up to then there were only three Presbyterian churches in Johnston county, seven in Harnet, seven in Moore, and three in Chatham. The other counties being very well supplied with churches, more men were placed in the fields where the Presbytery saw the greatest need and opportunity for a definite line of mission work. These men were instructed to look out community centers and the more destitute sections and established regular stations for preaching the Gospel. One among the first things done was the sending as a forerunner a Sunday school missionary to every available place to organize Sunday schools. At many points the workers met opposition and indifference and lack of cooperation. In one of the principal fields of our operations there was the most of this indifference and opposition, and here we directed our special efforts. The young people, where they were allowed, soon came in goodly numbers to the Sunday schools.

Where Sunday schools were organized first there we soon followed with regular preaching appointments. With earnest effort and faithful and patient service our workers made good headway and by degrees a large part of the opposition and prejudice was overcome and progress made.

The Obstacles—Worthy of special note, right here, are the special ways and means of carrying on. We did not, at every point, find a place to hold services or even a Sunday school. We went into school houses, into private homes, and held Sunday schools in the open. There finally came into use our unique houses of worship, the Johnston-Harnet "Tabernacles"—shacks built by our zealous workers, and

used for several years for Sunday schools and Gospel services, with good results—until, in fact, nearly all of them were replaced by comfortable church buildings. I mention these to show the earnestness, faith, and determination of our workers.

Thus in every way we could devise, and by every plan of work, we went forward, and prospered. We soon had, instead of one man in Johnston county, three; instead of three churches, twelve. In Harnet, instead of seven churches twelve; in Moore, instead of seven, thirteen. As the evident result of Home Mission spirit, and Home Mission efforts to the present time, there have been organized forty-two churches, and thirty church buildings erected, and we have others now in process of erection. In addition to houses of worship we have built four manses with one now in process of erection.

Changes in Boundary—By consent of Presbytery and by action of Synod, at different times, Montgomery, Richmond, Lee, Chatham and a part of Johnston counties, have been taken from our Presbytery in something like ten years. This took from us a large part of our Home Mission territory and the part where we did some of the most effective mission work.

This allowed us to narrow to less territory, but did not diminish our efforts, but work went steadily forward, and the outlay in men and money continued to increase. For the last ten years we invested in the field the sum of \$10,000 per year, at least, counting the outlay on the building program. From the beginning of our advanced activities we adopted the plan of holding, almost every year, evangelistic meetings in nearly all of our churches, emphasizing the Home Mission churches. The results have

been always gratifying. Over the years as they passed, many were added to the churches by these special efforts and also by the regular work. It is interesting and it gives us joy to view the results of such patient and faithful work and to realize the difference as we see it now in those sections where our best work was done and as it once was. Not only are there many private members in our churches who never knew Christ before but there are splendid men and women at the head of the active and organized work as church officers and workers. Some are going out from these (before) destitute regions to preach the Gospel.

A Look into the Future—Time and space do not allow full account of all that we should like to recount. We must come to what we are now and what the outlook is and what the future needs are; and from what follows the readers may get some idea of what we have done and may gain some idea of what is needed and must be done. In some of the counties set off from us to form new Presbyteries, others are developing some of our former best fields, but we have more yet than we are able to do for lack of means.

We have now thirteen Mission groups—two in Johnston county, four in Harnett, three in Cumberland, three in Moore, and one in Robeson. We are trying to work on a sane and safe plan and not go beyond our means. We try to employ business methods that will not run us in debt. We arrange and combine groups of churches so as to give men enough work, and we carry on with as little outlay of men and money as will do the work efficiently and with the least waste of funds. The amount appropriated from the Home Mission Fund to these fields is \$10,000 and we are expecting the people of the Presbytery to furnish this.

Our building program for our organized churches is nearly complete. Four church buildings need the finishing touches, and we need to build four manses. In the part of Sampson county alloted to us we should open one and possibly two stations at once, since there is not a single Presbyterian church in this portion of the county, and hence there is room for us to promote the interest of the Kingdom.

Faith and Courage—So there is still work to do. It is not yet time to slacken our efforts. The Synod has helped us much in all this work and is still helping, and the cooperation of Synod's committee has meant much to our Presbytery. We are asking from it as little as possible but we shall continue to need some aid. With faith and patience we need to press on and give this cause of Christ our hearty cooperation in the work of Presbytery and Synod. There is much yet that calls us in county and state and there is no time to rest on our oars. Weak churches and needy corners still call for help. Shall we go to it? Does Home Mission work pay? Shall we continue until the task given our church is completed? For years to come in the Presbyteries and Synod there is plenty of work for all who will help with their time and money.

REV. L. SMITH.

## HOME MISSIONS IN ALBEMARLE PREBYTERY

**History**—In the year 1888, the Presbytery of Orange memorialized the Synod of North Carolina to be relieved some way of the unequal and excessive burden of Home Mission work which it was then carrying. In compliance with this request, the Synod then in session at Goldsboro, appointed an Evangelistic Committee, and referred this

matter to it for a full investigation, and if the way were clear, to make a redistribution of the territory. This Committee met in the First Presbyterian Church at Raleigh, and after a full discussion and a thorough consideration of the whole matter, recommended to the Synod meeting in Charlotte in the fall of 1889, that a new Presbytery be erected, to be formed out of the eastern portion of Orange Presbytery. The Synod accepted this recommendation, erected a new Presbytery, the Presbytery of Albemarle, composed of the following thirty counties: Beaufort, Bertie, Camden, Craven, Chowan, Currituck, Dare, Edgecombe, Franklin, Gates, Granville, Green, Halifax, Hartford, Hyde, Lenoir, Martin, Nash, Northampton, Pamlico, Pasoquotank, Perquimans, Pitt, Tyrrell, Vance, Wake, Warren, Washington, Wayne and Wilson.

In these thirty counties there were but twenty-two weak, scattered churches, with thirteen ministers, and 1575 communicants. Seventeen of these counties had no work of our church in them at all, and the majority of the people had never heard of the Presbyterian Church. All kinds of reports went out wherever our missionaries went to start work, the most persistent of which was that we were a branch of the Roman Catholic Church, which report still persists in many sections. So it can be readily seen that this was then as it is now, preeminently The Home Missionary Presbytery of the State, with a stupenduous task before it. How the Presbytery has met the task will develop as our narrative proceeds.

First Meeting—The new Presbytery of Albemarle met for the first time November 20,1889 with the Presbyterian Church of Goldsboro. Here all the members present exhibited a marked spirit of enthusiastic optimism and set to work vigorously to plan a program of evangelism. So strongly was the program launched that within five years organized churches were flourishing in five of the counties which had had no Presbyterian Church before.

In 1923 the Presbytery had grown from 23 to 30 preachers, and from 22 to 50 Churches, and from 1575 to 5740 communicants, which, considering the small number of the force at work, and the character of the section covered, which is predominantly Primitive Baptist, this is a remarkable testimony to the missionary zeal of the founders of the Presbytery.

Radical Action—Again; after two or three years of agitation on the subject, at the meeting of the Synod of North Carolina in the fall of 1923, and on the recommendation of a Wise Committee, headed by Dr. Richards of Davidson College, the Synod surprised itself and the world, by what some called a radical action, and redistricted and rearranged the whole Synod, setting up two new Presbyteries, and changing the whole map of the Synod, so that every body had to rub his eyes and look several times before he knew "where he was at."

In this rearrangement, eight counties, with forty per cent of the numerical and financial strength, and but little of the Home Mission work, were taken from Albemarle Presbytery, and together with some counties from Orange and Fayetteville Presbyteries, were formed into the Presbytery of Granville.

The Weakest Presbytery—This left Albemarle, as before, the weakest Presbytery in the Synod. How weak, is at once evident when we say that there are but two churches claiming a membership as large as 400 members,

the others being small Home Mission Churches, and the further fact that within the bounds of this Presbytery there are ten counties where not even preaching points are maintained and twelve counties where the territory is all but untouched. But there was no word of complaint from a single member of this Presbytery, but each accepted the realignment, and went to work with the same high purpose which actuated the fathers of the Presbytery in 1889. We had left us 20 preachers, 27 Churches, and 3584 communicants. We now have 32 churches with 4300 or more communicants. New churches are organized every year, and more and more churches or groups are becoming selfsupporting. That is one of the finest things about the work in this good old Presbytery. The churches take pride in becoming self-supporting just as soon as they can, and are not willing to remain a burden to our committee any longer than absolutely necessary.

Expansion—During the past year we have employed in the Home Mission work of the Presbytery seventeen men and two women workers, and they have supplied 22 organized churches and twenty-five or thirty mission points. In practically everyone of these churches and mission points we have an active Sunday School. Most of these Sunday Schools are conducted by men and women and young people from the stronger Churches. They go out in the afternoons, after attending their own Sunday School and Church Service in the morning. In this way most of our churches have been started. The churches of our Presbytery believe in and practice Congregational Home Missions. There have been held, in practically all these churches and many of the Mission Points, from one to three weeks evangelistic services during the year, in which many souls have

been brought to the knowledge of their Saviour. Since the fall meeting of Synod and Presbytery we held a meeting in one very prosperous community, where the people are home owners, which has hitherto been untouched by our churches, and at the close of the meeting we organized a church with thirty members of the finest people in the community, with fine prospects of growth and development. There are a number of other places, if we could only get to them, where a similar work could be done. But for such work we need and must have a tent seating 500 people. We could fill such a tent any where we should set it down and begin a meeting. We sincerely hope some liberal minded person will soon give us this tent. There are several of our Mission points that are developing and will soon reach the point of organization.

The Great Need-God is greatly blessing the work of our Presbytery, but there is much land yet to be worked and we have barely scratched the surface. It seems impossible for us to get the older and stronger portions of our Synod to realize or visualize the enormity of our task, and the marvelous possibilities of the work in our Presbytery. We could easily use every dollar and not waste a cent of it that is contributed for all of Synod's Home Mission work in this Presbytery alone, and for years to come. The Superintendent received a letter from a man in a distant Synod a few days ago, one who is familiar with the work in this State, saying that the Synod of North Carolina ought to have a Church and Manse building fund of at least \$200,000 and the interest mostly used in the Presbytery of Albemarle. We have been planning for years to try to open up this wonderful territory across the Roanoke River. For years it was almost inaccessible from this

side because there were no bridges across the river and because many of the swamps were impassable. But in the last two or three years two wonderful bridges have been built across this river and the whole of "the lost Provinces" as they have been called, has been made accessible to us with fine roads built and building all through that vast territory. God has wonderfully opened up the way. Will people over the State whom God has richly blessed with material things let this wonderful opportunity pass away? There is not a rich man in any of the churches of Albemarle Presbytery, but we are doing the best we can with the little we have. One of our greatest needs is an adequate building fund. We have lost some fine opportunities for the lack of this, and we stand to lose more in the near future for the same reason. There are at least seven or eight churches and as many manses needed right now in this Presbytery, with not a cent to offer in building them. We are constantly losing men, and having men refuse to come to our fields because there are no manses. Oh, that the great Head of the church might have His way in the hearts and with the purse strings of the wealthy Presbyterians of North Carolina!

We could double and treble our work in a year if we only had the money. We can get the men, for there are self-sacrificing men of God who are not looking for big salaries, but who are willing to spend and be spent for the glory of God, if they can only be supported. "Lift up your eyes for the fields are white to the harvest." The Master is calling for a forward move in Eastern Carolina. Who will answer the Call? "Blessed that man whom the Lord when He cometh shall find so doing".

A. J. CRANE.

# QUESTIONS

### CONCORD

- 1. Give the bounds of this Presbytery.
- 2. Give the present status as regards churches, schools and missions.
- 3. Give distribution of the work.
- 4. What financial plan used amount of funds needed?
- 5. Name the mission properties.
- 6. What plan employed in the conduct of the work?
- 7. Give account of Burkmont Mission.
- 8. Give account of Jenkins Mission.
- 9. Name four workers deserving of mention in the work.

### **GRANVILLE**

- 1. Give some account of the situation in this Presbytery.
- 2. What plans of work are employed?
- 3. What evidences can you give that the people are responding to the efforts of Presbytery?
- 4. Describe the work in Person County.
- 5. In Johnston County.
- 6. In Wake County.
- 7. Show that the influence of Home Missions is felt in these counties.
- 8. Give the results shown in Durham.
- 9. In Raleigh.
- What is the "Vanguard Class" in Raleigh First Church? Find out something about it.

### WILMINGTON

- 1. Why is Wilmington called a Home Mission Presbytery?
- 2. Name the counties embraced in this Presbytery.
- 3. What is the geographic character of this Presbytery?
- 4. How does this effect Presbytery's work?
- 5. Describe the character of the people.

- 6. Give figures showing growth of the work.
- 7. To what extent is the territory occupied?
- 8. What plan must be prosecuted to effect the greatest good?

### WINSTON-SALEM

- 1. When was this Presbytery formed? How many counties are included?
- 2. Give the statistics of number of churches, membership, etc.
- 3. Describe organization of the work.
- 4. How are the churches grouped?
- 5. Describe conditions in: (a) Ashe County, (b) Surry, (c) Stokes, (d) Alleghany.
- 6. What school is maintained by this Presbytery?
- 7. What principally handicaps this Presbytery's work?
- 8. What is the general geographical character of this Presbytery?

## HOME MISSIONS IN MECKLENBURG PRESBYTERY

The Territory—Mecklenburg Presbytery takes its name from the old and historic county of Mecklenburg. It is 58 years old, having been organized in October of the year 1869. It is composed of six counties, namely, Mecklenburg, Union, Anson, Richmond, Montgomery, and Stanly. Though somewhat smaller in territory, it has the largest membership of all the Presbyteries of the Synod of North Carolina; and, as a matter of fact, it is the largest presbytery in the Assembly. At the close of the church year, March 31, 1926, Mecklenburg Presbytery had 93 churches, 58 ministers, and a membership of 15,584.

The population of the six counties in the Presbytery is 250,000; over 45,000 of whom make no profession of faith whatever, and are not identified with any church. This

gives us some idea of the home mission work yet to be done in this presbytery. Of the 93 churches in the presbytery, 47 are Home Mission churches; that is, they are supported wholly, or in part, by the Home Mission Committee of the Presbytery; and the number increases year by year.

The Money Cost—The churches receiving aid from the home mission committee are required to provide as liberally as they can for the support of their pastor; and the home mission committee supplements the contributions of the churches with a sufficient amount to pay a living salary. The home mission committee further requires the churches thus receiving aid to increase the amount of their contributions, year by year, to the end that they may become self-supporting as soon as possible. Through the Superintendent of Presbytery's Home Missions, the committee exercises a prayerful oversight of all the churches under its care, and endeavors to help them solve their problems and carry their burdens.

The monthly payroll of the home mission committee is \$1,500.00; an annual expenditure of \$18,000.00 for workers only. In addition to this, the Synod's Home Mission committee supplements the work of the presbytery's committee with about \$5,000.00 a year; bringing the total amount paid for workers, only, to \$23,000.00 a year. Presbytery's committee is constantly being called upon to aid in the building of churches and manses, and other equipment. These calls for aid are answered as rapidly as the funds in hand will permit. Just now, a movement is on foot to raise a special fund of not less than \$25,000.00, which the committee may have to lend out to the weak churches, at

a low rate of interest, to help them in their building program.

Mecklenburg County—Of the 93 churches in the presbytery, 38 are in Mecklenburg County, with a membership of 11,528. This leaves 55 churches outside of Mecklenburg County, with a membership of only 4,056. These figures explain at once why the presbytery has such a tremendous home mission task notwithstanding its large membership. Outside of Mecklenburg County we come upon purely home mission territory. In the county there are only seven Home Mission churches; and five of these, three in the suburbs of Charlotte, and two in the northern part of the county, expect to become self-supporting in a few years. A large part of the support of the home mission committee comes from Mecklenburg County.

Union County—In Union County there are 20 churches, including Midland, in the edge of Cabarrus County, and Pageland, Salem, and Six Mile Creek, just across the line in South Carolina; all four grouped with churches in Union County. Monroe First Church is the only self-supporting church in the county; three are in self-supporting groups; three are supported from private sources, and 13 are receiving aid from the home mission committee. The work in Union County has made rapid progress in recent years. Fifty years ago there was but one church, with a membership of 50; the present membership of Presbyterian churches is over 1.500. Each organized church has its own church plant; and many of them have handsome brick buildings. The immediate problem in Union County is to develop the weaker churches to the point of self-support, thus releasing the home mission funds for needy work elsewhere

No history of Presbyterianism in Union County would be complete without mention of the splendid work done by the First Presbyterian Church at Monroe. This church has been noted for its fine home mission spirit. From it have gone out the impulses for the organization and development of most of the churches in the county; and money has been furnished, most generously, for the building of churches and the support of their pastors. There is not a single Presbyterian church in Union County without a church building; and due credit should be given to the membership of First Church at Monroe, and the Belk Brothers in particular.

Anson County—Anson County, with a population of 30,000, of whom 7,000 are out of the church and without Christ, has been the most neglected field of Mecklenburg Presbytery. There are only six Presbyterian churches in the county. Until about a year ago, there was but one Presbyterian minister. Wadesboro is the only self-supporting church; the other five are receiving aid from the home mission committee. There is an immediate need for two full-time workers in the county, at a cost of at least \$1,800.00 each. Here is a golden opportunity; and we shall be false to our trust if we hesitate to enter the open doors.

Richmond County—In Richmond County there are 13 churches; only two of which, Hamlet and Rockingham, are self-supporting. Pee Dee is in a self-supporting group in another county. Richmond County is the most responsive and most fertile field of all the home mission work in our presbytery. Two new churches were organized last year; and the demands for the opening of new fields are far

greater than we can meet. More foreign missionaries have come out of the mission fields of this county than any other in the presbytery, except Mecklenburg. Two new brick buildings have recently been erected, and there is an immediate need for two more. Full-time workers are needed in the newly organized industrial communities, and in the rapidly growing agricultural sections. Richmond County is in the heart of the Sand Hill peach development, and our church has a wide open door in all this area.

Stanly County—There are nine churches in Stanly County; six of which receive aid from the home mission committee. In addition to the two groups we now aid, new fields should be entered, and new groups formed. Albemarle, self-supporting, and Norwood, in a self-supporting group, have splendid brick buildings with Sunday School rooms; and Badin has recently added to their brick church commodious Sunday School quarters. In some sections of the county Presbyterianism has been lagging; but the loyal membership of Stanly County are now addressing themselves to the work in hand, and they are making progress.

Montgomery County—Montgomery County has seven churches, only one of which, Mt. Gilead, is in a self-supporting group; the other six are receiving aid from the home mission committee. At this writing, Mt. Gilead has nearly completed a handsome brick building that will be a credit to the church and to the county. Candor has completed a beautiful brick church building, with Sunday School rooms. The churches at Biscoe and Star have no church plants; and their need is very great. The Biscoe church worships in the Methodist Church, and conducts its Sunday School in a room over a store. Troy has begun

the erection of a brick building; but the project has been halted for lack of funds. The building in which the Troy church has worshipped for years is entirely unsuited for satisfactory work in its location.

Three-Fold Objective—Mecklenburg Presbytery is endeavoring to do its full task in its home mission work. Its cause is being presented from many of the pulpits; and its interests are being studied by mission classes, both men and women. The home mission committee is studying the field as a whole, and is trying to enter the doors of opportunity as they are opened. It has a threefold objective in the work: to enter every door God opens; to help every church to have a plant of its own; and to develop every church to the point of self support.

A. A. WALKER.

## ORANGE PRESBYTERY'S HOME MISSIONS

The executive committee of Home Missions of Orange Presbytery is composed of six ministers and four elders, as follows: Rev. C. E. Hodgin, chairman; Mr. T. D. Dupuy, secretary; Mrs. S. G. Morgan, treasurer; Rev. W. R. Potter, D. D., Rev. M. S. Huske, Rev. C. P. Coble, Rev. R. C. Gilmore, D. D., Rev. A. P. Dickson, Mr. J. Harvey White, and Mr. A. E. Ranson. For the past three years the work has been conducted without a full time superintendent, the chairman of the committee directing the work, assisted by sub-committees of the home mission committee which have the oversight of regional divisions of the presbytery. This plan has worked very satisfactorily due to the interest and fidelity of the members of the committee.

**Distribution**—Our Home Mission field is composed of forty-two churches, forming seventeen pastoral groups as follows:

- 1. Asheboro Church, Rev. C. G. Smith, pastor.
- 2. Glenwood Church, Rev. John T. Reed, pastor.
- 3. Bessemer Church, Rev. K. L. Whittington, pastor.
- 4. Elmira Church, Rev. Cecil M. Brown, pastor.
- 5. Efland Church, Rev. W. S. Milne, Supply.
- 6. Pittsboro, Haywood, Goldston, and Mt. Vernon Springs, Rev. Jonas Barclay, pastor.
- 7. Speedwell, Greenwood, Smyrna, and Wentworth, Rev. C. G. Brown, pastor.
- 8. Milton, Red House, Gilead, and community, Rev. N. R. Claytor, pastor.
- 9. Spray and Riverview, Rev. J. S. Cook, pastor.
- 10. Madison and Stoneville, without a pastor at present.
- 11. Leaksville and Bethel, Rev. R. E. McClure, pastor.
- 12. Piedmont and East Burlington, Rev. W. C. Rourk, pastor.
- 13. Yanceyville, Bethesda, Griers, and Pleasant Garden, Rev. W. W. McMorries, pastor.
- 14. Gulf, Cumnock, and Farmville, Rev. C. L. Wicker, pastor.
- 15. Hawfields, Bethlehem, and Saxapahaw, Rev. N. N. Fleming, Jr., pastor.
- 16. Eno, Little River, Fairfield, and North Eno, Rev. J. W. Mann, pastor.
- 17. Euphronia and Pocket (grouped with Buffalo and White Hill) No pastor.

It will be observed that only two groups are without pastors at the present time, and efforts are being made to secure pastors for these fields. By the time this is published we hope to have every Home Mission church regularly supplied.

Types—The Home Mission field of Orange Presbytery is composed of two types of churches, the rural church and the church in our rapidly growing industrial centers. There are special reasons why both of these classes of churches should be maintained. Our country churches should be supported because we owe these churches a large debt for the contributions they have made, and are still making, to our city and town churches. Not only have they contributed a large per centage of the membership of these latter churches, but an even larger per centage of their leadership. It is a well-known fact that the majority of our ministers come from our country churches. It has been estimated that sixty-five per cent of our ministers, forty-two per cent of our city eldership, thirty-eight. per cent of our city deacons, and thirty-four per cent of our entire city membership come from the type of churches which constitute the greater part of our Home Mission fifield. At the present time more than half of our Home Mission churches are country churches, and among them are some of the oldest churches in the state of North Carolina. They are not now self-supporting because they have given so largely of their strength to other churches. A constant stream has flowed from them to enrich the life of the towns around them; not only have they contributed to the religious leadership of these towns, but to their commercial and industrial leadership as well. So when we help to support these country churches, we are only paying a longdeferred debt. And let us remember that these fine old country churches will continue for years to come to make rich contributions to our towns and cities. The debt we owe them is a constantly growing debt.

Industrial Centers—Consider for a moment the other type of church found among the Home Mission churches of this presbytery, viz, the church in the rapidly growing industrial centers. The industrial growth of our state in recent years has attracted wide attention, and, perhaps, no other section of the state has made more substantial development than the section embraced within the bounds of Orange Presbytery. If our denomination would keep pace with this material development we must establish and maintain churches in these rapidly growing industrial communities where towns and villages are springing up almost over night. The centers afford us the finest opportunities for the rapid growth of our church in membership. These growing communities have the material with which to build up in a short time self-supporting churches. However, a larger outlay of money is necessary to begin work in such a community than in the rural section. On account of the larger number of people to work with the whole time of a pastor is usually required for one church. Then, too, a larger outlay is necessary for plant and equipment in order to give this type of church a good send-off. An attractive church building that will appeal to the outsider, good equipment, and a program of community service are essential to the best development of such a church. The larger outlay required to begin the work is justified by the fact that the church will soon become self-supporting. We have a number of churches of this type that are making large demands upon the Home Mission committee for

pastoral support and for equipment, and we confidently expect quick returns from the money thus expended.

The Plan of Work—In our Home Mission work evangelistic campaign is arranged for the summer months, the aim being to have a series of revival services in each Home Mission church. The pastors of the Presbytery are called upon to assist in these services, and they respond most cheerfully. Each year we have a gratifying number of accessions to the church by profession of faith in our mission churches.

The young people in all of our mission churches are most responsive to the efforts put forth in their behalf, and therefore we are trying to give special attention to the work among the young people. Two young ladies from the Assembly's Training School were employed last summer to conduct vacation Bible schools and Teacher Training classes in our Home Mission churches. Twelve daily vacation Bible schools were conducted with splendid results, and the Sunday Schools in all these churches were greatly stimulated. The committee has already planned for similar work the coming summer. As a result of the efforts of these workers, our young people are being trained for more efficient work in the local church, and the need for volunteers for full time christian service is being kept constantly before them.

**Needs**—An outstanding need of our Home Mission field is better equipment for carrying on the work. The State is providing splendid buildings and equipment for the secular education of our children. How striking is the contrast, oftentimes, between the school building and the

church building? And how striking is the contrast between the equipment of the day school and the Sunday School? How disparaging to the church is this glaring contrast! We have been facing the needs for better physical equipment in our Home Mission churches and have been trying to meet some of these needs. That we have made some progress is indicated by the following recent improvements: The Leaksville church has been remodeled, repainted, and Sunday School rooms added; the Bethesda church has added five Sunday School rooms; the Spray church has been recovered and a new heating plant installed;; a new church building has been erected at Goldston; the Haywood church has been enlarged and improved; a new church building has been erected at Horseshoe, and the building at Farmville has been repainted; the Piedmont church at Burlington and the Buffalo group in Lee County have both built attractive manses; the Elmira church has built a hut for its work among the young people; the East Burlington church has erected a splendid new building costing about \$8,000.00; the Bessemer church has just completed a new church building costing \$15,000.00. Without aid from the Home Mission committee the Bethlehem church erected a new building which is a credit to the community, and the Hawfield congregation improved its church building, and the White family at Mebane erected for the Hawfields church a model Sunday School building as a memorial to their father, the late Stephen A. White who was for many years an elder in that church.

There remains much building yet to be done before our equipment needs are fully met. Pleasant Grove and Stoneville are both in urgent need of new church buildings, and six of our Home Mission fields are still without manses.

The Home Mission committee is assisting some of these field in renting homes for their pastors until manses can be erected.

CHAS. E. HODGIN.

# HOME MISSIONS IN KING'S MOUNTAIN PRESBYTERY

History—The Synod of North Carolina, in session at Winston-Salem on Oct. 24th, 1902, ordered the erection of a new Presbytery, composed of the counties of Lincoln, Gaston, Cleveland, Rutherford and Polk, to be known as King's Mountain Presbytery. In the new Presbytery there were 31 churches, with 2,180 members, served by 14 ministers. Though there were only five counties in the new Presbytery, the territory covered was considerable, being approximately 80 miles from east to west and 45 miles from north to south. The population, too, was rather dense, there being in the bounds of the Presbytery at the time of its erection 100,584 population, 80,228 of whom were white. Of these only 31,292 were members of any church. Making a liberal allowance for children under 12 years of age, it can easily be seen that more than half of those of responsible age within the bounds of the Presbytery made no pretention to religion. In addition to this vast religious destitution, the growth of the textile industry in Gaston, Lincoln, Cleveland and Rutherford counties added to the home mission problem of the new Presbytery. Cotton mills were being built by the score. These industrial centers were drawing not only the native rural population but many from the mountains of North Carolina and Tennessee. Every mill village at that time was a needy home mission field. To cope with this vast problem there was only a little band of 2,000 Presbyterians led by 14 ministers, two of whom were wholly inactive and one nearly so on account of advanced age.

Of the 31 churches in the new Presbytery only one, Gastonia, maintained a whole time pastor. No wonder there was grave doubt in the Synod of North Carolina about the wisdom of the erection of the new Presbytery.

Character of the Presbyters—Fortunately the ministers of the new Presbytery were men of vision, large faith and great energy, and as a whole were enthusiastically in favor of the new organization. The first Home Mission committee appointed by the new Presbytery consisted of Rev. W. R. Minter, chairman; Rev. R. A. Miller and Elder J. Q. Holland. The committee was later enlarged by the addition of Rev. G. A. Sparrow and Rev. W. A. Murray. This first Home Mission committee deserves special mention. This committee attacked the home mission problem in a statesmanlike way. They made a survey of the whole Presbytery to ascertain its population. The members of the church within its bounds, and those who had no church connection whatever. The survey was thorough. When finished it gave the committee a clear vision of the problem facing it, and enabled it to see where best to direct its efforts.

Plan of Work—The energy with which these men pushed the work was no less conspicuous than their wisdom. All pastors were urged to cultivate contiguous mission points. The home mission funds were pitifully inadequate, but in the hands of these men they were made to render great service. Four fields were aided, the men serving these fields ministering to 26 churches and mission sta-

tions. They preached in season and out of season. Much of their time was spent on horseback or in buggies. No circuit rider of earlier days was more laborious and faithful than they. Much emphasis was placed on evangelistic meetings in destitute places. All pastors were appointed to hold such meetings. In order to reach points where buildings could not be secured a tent was purchased and operated from early summer until late fall, a seminary student being employed to care for the tent and to help in religious work. These tent meetings were held largely by the various pastors of the Presbytery. Two tents were worn out in the service of the Master. No one can estimate the good that was accomplished and the souls saved through these tent meetings.

Westminister School—In the spring of 1907 the Presbytery took on as a home mission enterprise Westminster School, which had already been established by the Presbyterian churches of Cleveland, Rutherford and Polk counties as a Christian school for boys and girls of moderate means. This school was an influence of great good. Its influence was felt not only throughout King's Mountain Presbytery but in many other parts of the state, and even beyond the borders of North Carolina. Few attended this school without becoming actively Christian, and many boys and girls were enabled to get an education who otherwise would have been uneducated. Its students are to be found in all walks of life, a number of them being in the ministry.

To point out those who deserve credit for the great home mission work done in the early days of King's Mountain Presbytery it would be necessary to call the roll of the Presbytery. All did valiant service. One name how-

ever deserves special mention, Rev. W. R. Minter, chairman of the Home Mission committee. His shoulder was under every burden and his hands to every wheel. He furnished much of the optimism, enthusiasm and energy needed to do great things.

The Deacons' Convention—In 1912 the Home Mission committee, feeling the need of greater liberality on the part of the people, recommended to Presbytery the establishment of a deacons' convention as a means of securing larger gifts to the benevolent causes of the church. It was the hope of the committee that through this deacons' convention funds might be secured for the purpose of employing a Presbyterial evangelist. However this hope was not realized until four years later, in 1916. Rev. T. H. Watkins was elected evangelist and Sunday School field worker for the Presbytery, and served faithfully for two years.

The following have served as chairman of the Home Mission committee: Rev. W. R. Minter, R. A. Miller, W. S. Wilson, J. E. Berryhill, and J. H. Henderlite. Rev. R. A. Miller and Rev. J. E. Berryhill served for only short periods of time. These chairmen have borne heavy burdens and rendered splendid service. Some who have served long and faithfully as members of the committee are G. A. Sparrow, S. L. Cathey, R. C. Anderson, James Thomas, W. A. Murray, T. G. Tate, J. T. Dendy, J. Q. Holland, A. C. Miller, R. L. Ryburn, A. M. Hoke, J. H. Kennedy and S. P. Stowe. Many others might be mentioned.

Advance Steps—In recent years the most advanced step taken by Presbytery was the election of Rev. G. R. Gillespie as Superintendent of Home Missions. He has proved

to be the right man in the right place. Due to his untiring efforts all churches in the Presbytery are supplied with preaching, sixteen mission stations are regularly cultivated, the churches contribute to Presbyterial Home Missions monthly, all workers have been fully and promptly paid, the Presbytery brought out and kept out of debt, and many scores of new members added to the churches. The salary of the Superintendent at the present time is met by special gifts from 12 business men in the Presbytery.

After 24 years of life and service King's Mountain Presbytery, which started out with 31 churches, 2180 members, 14 ministers, and one full time pastor, now has about 40 churches, 4,840 members, 28 ministers, and 12 full time pastors, a Superintendent of Home Missions. Its benevolences also have been increased many fold.

A very gratifying building program has been carried on. Within the past ten years churches now on the home mission roll have built as follows: New manses—Bostic and Ellenboro, Brittain, Cherryville, Dallas, and Unity group; new churches—Armstrong Memorial, Bessemer City, Forest City. Tryon is now building a handsome new church. Many self-supporting churches have engaged in extensive building programs in that period. Lincolnton has built a new church. Grover has a new church and manse, also has the Covenant Church of Lowell. Belmont has made extensive improvements, and has also erected a mission chapel at North Belmont. In addition to present equipment, the First Church of Gastonia has built for Sunday School and Young People's work, Shelby and Union Mills have done likewise. New manses have been erected at Rutherfordton, Lowell, King's Mountain and Olney. Mt. Holly plans for a new church at once, also Chimney Rock. King's Mountain and Rutherfordton look forward to the same in the near future. Dallas and Cherryville have outgrown their present buildings and must have new churches soon. One of our most pressing needs is a more adequate church and manse erection fund for home mission fields.

REV. J. H. HENDERLITE, D.D.

# QUESTIONS FAYETTEVILLE

- 1. How many years does this written account cover?
- 2. Was much or little active work being done at the beginning of this period?
- 3. What were the evident conditions and needs at this time?
- 4. How many counties did the Presbytery contain at the beginning of this account?
- 5. From the number of Presbyterian churches then in some of the counties, what does this show of the work hitherto done?
- 6. What general plan was adopted to forward the work?
- 7. What special plan was introduced to further the evangelistic work?
- 8. Was there apparent success?
- 9. How many churches organized in the period of fifteen years, and how many buildings erected, including manses?
- 10. From the general account of the work done does it appear that Home Mission work should cease?

### ALBEMARLE

- 1. Give brief account of the creation of the Presbytery.
- 2. Name the counties composing this Presbytery.
- 3. In what sense is this the weakest Presbytery in the Synod?
- 4. Give figures showing growth of this Presbytery.
- 5. How many workers employed in Home Mission work?
- 6. What are the general and specific needs of the work?

- 7. What state developments have aided the work?
- 8. How many church buildings are needed? How many manses?
- 9. How much money would be required to meet these needs?
- 10. State facts in this Presbytery that challenge the Church.

#### MECKLENBURG

- 1. How many counties are in Mecklenburg Presbytery? Name them.
- 2. What is meant by a "Home Mission" church; and how many are there in the Presbytery?
- 3. How much money is expended annually by Presbytery's Home Mission Committee; and how are the funds obtained?
- 4. What are the Presbyterian churches in Mecklenburg County doing for Home Missions?
- 5. What is the cause of the rapid development of Presbyterianism in Union County?
- 6. What are the needs of Anson County?
- 7. What are our opportunities in Richmond County?
- 8. What is the hopeful feature of our work in Stanly County?
- 9. What are the conditions in Montgomery County?
- 10. What is the three-fold objective of Presbytery's Home Mission Committee?

#### ORANGE

- 1. Name the seventeen pastoral groups.
- 2. What are the two types of churches in this Presbytery?
- 5. What is the great argument for developing Home Mission Churches?
- 4. What economic forces have been brought to focus our interest in one type of Home Mission Churches?
- Sketch the plan followed in the Home Mission work of this Presbytery.
- 6. What evidences of success attend this work?
- 7. What challenge does the State lay down to the Church?
- 8. What are the needs of this Presbytery?
- 9. Give facts indicating substantial progress.

### KINGS MOUNTAIN

- 1. At what meeting of Synod was the erection of Kings Mountain Presbytery authorized?
- 2. What counties lie within the bounds of the Presbytery?
- 3. Name the first Home Mission Committee.
- 4. What wise preliminary step was taken by the Home Mission Committee?
- 5. Describe the spiritual needs of the Presbytery.
- 6. What means were used in evangelizing the destitute parts of the Presbytery?
- 7. What churches established Westminster School?
- 8. Who is the present Superintendent of Home Missions?
- 9. What effect has the monthly payment of the churches' apportionments to Presbyterial Home Missions had on the work?
- 10. What are the visible results of 24 years' work on the part of the Presbytery?



Mrs. Jackson Johnson
Winnabow, N. C.
First President N. C. Synodical
Auxiliary, 1912-1915
Honorary President
N. C. Synodical Auxiliary



Mrs. W. B. Ramsay Hickory, N. C. President N. C. Synodical Auxiliary, 1915-1920



Mrs. E. F. Reid Lenoir, N. C. Third President N. C. Synodical Auxiliary, 1920-1924



Mrs. W. C. Winsborough St. Louis, Mo. Superintendent of Woman's Work Presbyterian Church, U. S.



Mrs. W. L. Wilson President N. C. Synodical Auxiliary

## CHAPTER VIII

### AUXILIARY ORGANIZATIONS

What God Hath Wrought Through the Presbyterian Women of North Carolina

Synodical Tree—The North Carolina Synodical Auxiliary may be compared to "a tree planted by the rivers of water; that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Its sturdy trunk has weathered the storms of indifference, opposition and discouragement, because it is sustained by thick roots of prayer, Bible study and stewardship.

There are nine vigorous branches (the Presbyterials), with 340 twigs (the local Auxiliaries). Beauty is added by the luxuriant foliage of 17,672 leaves (the Presbyterian women of the Old North State). Golden fruits hang thick upon the boughs—gifts of love to the King.

**Location**—The bounds and the divisions of the Synodical are the same as those of the Synod of North Carolina (see map). Asheville Presbyterial was transferred to the Appalachian Synodical in 1915. The name of the Presbyterials are: Wilmington, Fayetteville, Albemarle, Orange, Granville, Winston-Salem, Concord, Mecklenburg and Kings Mountain.

Oldest Societies of Women in Synod—Although societies of women existed in the Presbyterian Church in the South, early in the nineteenth century, they were widely scattered and accomplished little.

At least five women's organizations existed in North Carolina prior to 1825. The Minutes of Fayetteville Presbytery, 1816-1820, record a gift of \$10 each year for Foreign Missions from "some females of the Fayetteville Presbyterian Church," which proves that the women of that church were organized in

1816. This church still preserves the silver communion service given to it by the Young Ladies' Missionary Society in 1824. The women of Poplar Tent Church in Concord Presbyterial organized "The Female Religious Tract Society in May, 1817. Wilmington Presbyterial has all the records of the Rockfish Female Missionary Society, organized in the fall of 1817; while, the women of Alamance Church in Orange Presbyterial organized the Female Benevolent Society in 1823. We rejoice that our grandmothers were pioneers in this field and that from their efforts has developed our Auxiliary.

Little was accomplished in woman's work until the eighties, when some of the women caught a vision of what co-operation could accomplish and began a campaign to unite the scattered societies into Presbyterial Unions. Mrs. Elizabeth MacRae, of Maxton, the untiring pioneer in North Carolina, spent her declining years in an effort to visit churches and organize the women into missionary societies. Travelling over rough roads in an open buggy, in heat and cold, snow and rain, by the close of 1896, she had travelled 6,000 miles. She distributed literature and awakened interest, and to her labors we owe the foundation of our work. Mrs. MacRae's diary is a wonderful record of triumph over difficulties; there were more hardships than welcomes; much narrow-mindedness to overcome, but gradually the influence of her work spread through the whole Southern Church. Mrs. B. F. Hall and Miss S. O'H. Dickson and many consecrated women caught the vision and worked for a woman's organization. In 1887 the women of Mecklenburg Presbytery attempted to form an organization, but had to disband because Presbytery would not sanction it. In 1888, Wilmington Presbyterial Union was organized (the second Presbyterial in our Assembly), through the efforts of Mrs. B. F. Hall and others. Fayetteville Presbyterial followed in 1889.

As the work grew there was need for a Synodical Union, to systematize and plan the work of the Presbyterials. On August 10, 1912, delegates from the Presbyterial Unions met in the Montreat Auditorium, and organized a Synodical Auxiliary. Mrs. Jackson Johnson, of Winnabow, was elected President and still is the Honorary President of the Synodical. A gavel, made of the wood of a bench in the auditorium, where the Synodical was organized, was presented to the Synodical by Mrs. W. B. Ramsay.

Plan of Work—"As church members, our women contribute to all causes of the church through the regular weekly offering of the church. In addition to this, they are banded together as an Auxiliary, to do additional service for, and to contribute to these same causes. The program of the church is their program and the gifts of the Auxiliaries are 'over and above' those given weekly through the church envelopes."

**Membership, and Fourfold Work**—Every woman, whose name is on the church roll is enrolled as a member of the Auxiliary, by order of the General Assembly.

"The work of the Auxiliaries is fourfold—educational, spiritual, financial and social."

**Educational** — Each Auxiliary should have one home and one foreign mission study class, and at the monthly Auxiliary and Circle meetings, all the causes of the Church are studied. The Auxiliaries also secure subscriptions for the SURVEY and Church papers.

**Spiritual**—To promote the spiritual life of the members, prayer bands and Bible study classes are organized; family altars are urged; and tithing is stressed.



**Financial**—Every Auxiliary has a budget in which every cause of the Church is remembered.

**Social**—Efforts are made to build up the social life of the church, and to aid the poor, the sick, the foreigner and the negro.

**Presidents**—The North Carolina Synodical Auxiliary has steadily advanced. Mrs. Johnson, the first president, was succeeded by Mrs. W. B. Ramsay, of Hickory, who served till 1920, when Mrs. E. F. Reid, of Lenoir, was elected. In 1924, Mrs. W. L. Wilson, of Acme, succeeded Mrs. Reid. Limited space prevents an extended account of the work of the Synodical, so but a few oustanding achievements can be mentioned.

**Lottie Walker Building**—In 1922, the Lottie Walker Memorial Dormitory, the gift of the women of the North Carolina Synodical Auxiliary, was dedicated at the Barium Springs Orphanage. This handsome building was erected and furnished at a cost of \$65,000. It is used as a home for the older girls.

**Home Missions**—In 1916, the Synodical assisted in the support of the Superintendent of Home Missions in Albemarle Presbytery.

Young People's Conference — In June, 1919, the first Synodical Young People's Conference held in the Southern Church, was held at Queens College, Charlotte, N. C., and was underwritten by the Synodical Auxiliary. This Conference, which was the result of the vision, prayer and work of two Synodical officers—Miss Mamie McElwee and Mrs. W. B. Ramsay, has become an annual event in which Synod and Synodical co-operate, and thousands of young people have been helped.

**Colored Women's Conference** — The Synodical underwrites and conducts through its Chairman of Inter-Racial Work,

Miss Margaret Rankin, a Colored Women's Conference. These Conferences, which have been held at Charlotte, last a week. The women receive instruction in Bible study, health and sanitation, Sunday School work, sewing, etc., while at night, excellent lectures and missionary talks are given. Last year, 91 women of seven denominations attended the Conference, nearly all of these being sent by white Auxiliaries.

**Group Conferences**—Forty-two Group Conferences held throughout last year, proved very helpful to the women of the 206 Auxiliaries, who attended them.

Birthday Offering — Through the Auxiliary Birthday offering, the women of North Carolina have contributed about \$15,000 to the Equipment Fund, which has gone to Miss Dowd's School in Japan; Presbyterian-Mexican in Texas; the President's home at the Assembly's Training School in Richmond; the Charlotte Kemper School in Brazil; and the endowment of a chair of Bible at Oklahoma Presbyterian College.

White Cross Work—In White Cross Work, which consists in supplying our mission hospitals with necessary supplies, North Carolina has done her part, sending supplies annually to Dr. Worth's Hospital at Kiangyin, China; Dr. McFadyen's Hospital at Suchowfu, China; and Dr. Coppedge's Hospital at Morelia, Mexico. The latter had to be dropped, because of the high duty, so Grace Hospital at Banner Elk was substituted for it.

"Firsts"—This Synodical was the first to have a woman editor of a woman's page in a Church paper, who is also the author of detachable Auxiliary blanks, Mrs. J. M. McIver; the first to accept the invitation of the Men-of-the-Church to hold a Parallel Convention (Greensboro, 1925); the first to have School and College Study Classes; the first to have missionaries

and Young People's Secretaries to visit our schools and colleges regularly. Wilmington Presbyterial was the first to hold group conferences, which were termed Days of Prayer.

**Colleges Aided**—When our girls' colleges were struggling to reach A-grade standard, this Synodical, under the leadership of Miss Mamie McElwee, gave \$12,000 to bring their libraries to the required standard.

Colored Presbyterial—At Dillon, S. C., November, 1925, Mrs. Winsborough, Superintendent of Women's Work, assisted by the Presidents of North and South Carolina Synodicals, organized the Colored Presbyterial of North and South Carolina. The two Synodicals unite in paying the expenses of the President of this Presbyterial to her Synodical, which meets in Tuscaloosa, Ala., each year.

## THE PRESBYTERIALS

Only a brief account of the Presbyterials can be given, but each Presbyterial that has no published history, should publish a leaflet on its history and work, to be used by its own members for study, in connection with this book; and those whose histories are published, should issue a leaflet to bring them up to date.

Wilmington—The year 1888 was notable for the organization of the first two Presbyterials in our Church. East Hanover, Va., led the way, although Mecklenburg Presbyterial had attempted organization in 1887, but was refused permission by Mecklenburg Presbytery. Wilmington Presbyterial organized a month later than East Hanover, in 1888. However, the Rockfish Female Missionary Society, in Wilmington Presbytery, was organized in 1817.

There were scattered missionary societies but no organization until 1888, when through the efforts of Mrs. B. F. Hall

and others, a Missionary Union was organized, which steadily grew in size and strength.

Wilmington Presbyterial was the first in our Church to hold a group Conference in the fall. This began in 1902 and was called a Day of Prayer. At the same time, a Young People's Agent was appointed; this being the first Presbyterial to have a Young People's Secretary.

Possibly the most remarkable work done by any Presbyterial in our Church was the building, equipment and support of Kiangyin Hospital, China, by Wilmington Presbyterial. This work was begun in 1904, and the wonderful results show what the united work of the women of a Presbyterial can accomplish for a "definite object" in Foreign Missions. The hospital was completed in 1907, and it was then decided to add a Woman's Ward to it. In 1913, Miss Eliza Murphy, who had the matter in charge, reported \$10,000 given and the hospital finished. In 1922, the Presbyterial gave \$2,000 for a home for the Chinese doctors. The Presbyterial was given permission to raise a \$7,000 special equipment fund, for Kiangyin Hospital, and this is almost raised and the remainder will surely be given soon. This is in addition to the \$1,600 per year the Presbyterial gives to the maintenance of the hospital. Seventeen missionaries have gone from this Presbyterial to the foreign field, Mrs. George Worth being the first to answer the final summons.

Albemarle Presbyterial—Although both Aid and Missionary Societies existed from 1875 on, not until 1898 was the Woman's Foreign and Home Missionary Society of Albemarle Presbytery organized in Raleigh, by delegates from eight societies. It was voted to adopt the Assembly's plan at Tarboro in 1913, and the Missionary Union became the Albemarle Presbyterial Auxiliary. In 1923, Synod took a wide scope of

territory from Albemarle Presbytery to help in the formation of Granville Presbytery.

**Granville Presbyterial**—Granville Presbyterial is composed of parts of Albemarle and Orange Presbyterials, and its history, prior to 1924, is their history. It was organized in Raleigh, April 9, 1924, by representatives of 29 Auxiliaries. The two annual reports since its organization have shown steady progress in all departments, and an increase in membership.

Orange Presbyterial—Orange Presbyterial was organized in 1898, at the First Church of Winston-Salem. Eight societies accepted the invitation which had been sent out by Miss S. O'H. Dickson, and organized the Foreign Mission Union of Orange Presbytery. The special problem was that of extension in the face of opposition, but Miss Dickson faced her task with courage; and, by visiting churches and societies, awakened interest, and so the work grew. In 1906, in Graham, the appeal of home missions caused a change in the name of the Woman's Missionary Union of Orange Presbytery and a corresponding change in the objectives. A year later, the name, Orange Presbyterial Auxiliary, was adopted and the changes made. In 1924, part of the territory of Orange was given to the two Presbyterials, Winston-Salem and Granville; and Orange was left with eight counties instead of fifteen. Orange has shared with the other Presbyterials all the work of the Auxiliary and has shown deep interest in her mountain mission school at Glade Valley. From 1823, when the women of the old Alamance Church organized "The Female Benevolent Society," to the present, interest has been growing and progress has been good.

Fayetteville Presbyterial—As noted above, in the history of the Synodical, the Minutes of Fayetteville Presbytery, 1816-1820, show that during these years contributions to Foreign Mis-

sions were received from some females of the First Church of Fayetteville.

There are records of societies up through 1848-1860, until in 1885, 18 societies reported contributions of \$509. The need for unified work led to the call for a meeting to organize, Miss Hannah Chamberlain and Mrs. F. H. Lanneau sending out the call.

Mrs. Elizabeth MacRae was elected President at the meeting in the First Presbyterian Church of Fayetteville, in 1889. A week later, Fayetteville Presbytery endorsed the organization. To that Presbytery, 28 societies reported gifts of \$1,953. Two years later a letter of commendation was received from the Presbytery.

At its 25th Anniversary there were 140 Auxiliaries, and it was found that during the quarter century the women of this Presbyterial had given \$91,934.

In 1912 the Union became a Presbyterial, and the work was reorganized on the Assembly's plan. Seven foreign missionaries, two home missionaries, and two Sunday School workers have gone out from this organization.

This Presbyterial has shared with its sisters in all the regular work; and has in addition, contributed to the Elizabeth MacRae Scholarship at Banner Elk; to its home mission school, Elise High School; and to Flora Macdonald College.

Concord Presbyterial—In 1906, the Home and Foreign Missionary Societies of Concord Presbytery met at Salisbury to organize a Union. Mrs. John Reid, of Davidson, who was the pioneer spirit in the organization, was the first President. At this first meeting, the Union pledged \$100 to send a seminary student to work in the mountains. Since 1914 the Presbyterial

has maintained a Scholarship Fund, known as the C. A. Monroe Fund. Concord Presbyterial now has 22 missionaries on the foreign field. A remarkable extension movement has been carried on recently, and many new Auxiliaries have been organized. Concord Presbyterial is especially proud of Poplar Tent Church because the Female Religious Tract Society was organized there in May, 1817, with 135 members. Several missionary societies were organized in 1875 under the leadership of Dr. Houston, of China; and the influence of Miss Margaret Mitchell was not only far-reaching, but is still felt in the Presbyterial today.

**Mecklenburg Presbyterial** — Mecklenburg Presbyterial tried to organize in 1887, but permission was refused. In 1904, the organization was finally effected.

Mecklenburg Presbyterial has shared with her sisters in every good work and forward movement, but few data could be secured. The largest Auxiliary in our Assembly—the Second Presbyterian Auxiliary of Charlotte—is a member of this Presbyterial. Recently this Auxiliary sent almost \$6,000 to the Foreign Mission Committee in answer to the Bristol challenge.

Winston-Salem Presbyterial—Winston-Salem Presbyterial was organized April 18, 1924, at Reidsville, N. C., during the meeting of the Orange Presbyterial.

Mrs. S. C. Brawley, President of Orange, called the representatives together. Five of the 30 churches of the nine counties were represented by 13 women.

During the first year group conferences were held at Mt. Airy and Elkin, and assistance was given at a five-day conference at Glade Valley. One thousand dollars was given over and above for Home Mission work in the Presbytery. Auxiliaries

at Flat Rock, Jefferson and Glade Valley were added. Auxiliaries at Lansing and West Jefferson have been organized this year, and a *circle of colored women*. There are 19 organizations (exclusive of the colored circle) in the 32 churches (white).

The Presbytery, which is composed of Ashe, Alleghany, Surry, Stokes, Wilkes, Yadkin, Davie, Davidson and Forsyth, is a great mountain and home mission territory. In it are more that 93,000 people over ten years of age who are not members of any church.

For two years the Presbyterial has stood second in per capita gifts in the Synodical and has made satisfactory gains in almost every department of work.

King's Mountain—The earliest record of organized work in Kings Mountain Presbytery was in 1877. There were ten societies in the Presbytery prior to the organization of the Presbyterial Auxiliary in 1907. At present we have 28 Auxiliaries in our Presbyterial.

The first work of our women was to aid the pastor, visit the sick and care for the needy. Orphanage work was a prominent feature of every society. These societies had a diversity of names and no records were kept of any special work until after we had organized our Presbyterial and adopted the Auxiliary plan, then the work become more systematic and uniform.

Kings Mountain Presbyterial has contributed to the following "Specials": 1st, The equipment of Westminster School, owned and controlled by Kings Mountain Presbytery; 2nd, Lottie Walker Building at Barium, \$5,607.08; 3rd, Furnishing the Alexander Building at Barium, \$1,960.00; 4th, College Library Fund, \$1,000.00, also various books of value; 5th, Queens College, to be applied on scholarship, \$100.00; 6th,

Tryon Church, through Home Mission Committee of Kings Mountain Presbytery, \$1,000.00.

It has taken as its task, "Interesting the uninterested woman."

"By their fruits ye shall know them"—Last year the total over and above gifts (not including value of White Cross work) of the North Carolina Synodical Auxiliary were \$233,605. This included Loyalty Offering of \$12,916, and was an increase of \$31,787 over the gifts of 1925. There are 3,633 tithers, and 7,446 women are members of Prayer Bands; 665 Mission Study Classes studied the extension of the Kingdom in our home and foreign fields; 6,094 SURVEY subscriptions and 6,929 subscriptions to Church papers were secured by the women; 5,919 women engaged in study of the Bible.

In recording the efforts toward the coming of the Kingdom, we note much land still to be possessed. Many churches have no woman's organization; all churches have indifferent women; so the extension movement, which resulted in the addition of 37 new Auxiliaries and 2,900 members last year, must be continued; and the Big Sister movement, which began in Fayette-ville and Wilmington Presbyterials (the helping of weak Auxiliaries by strong ones), must be emphasized. To God we ascribe all praise and glory, for it is indeed true that Paul planted and Apollos watered, but God gave the increase. The Presbyterian women of the Old North State can claim the promise "to give unto them beauty for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

MRS. W. L. WILSON.

#### THE MEN-OF-THE-CHURCH

To understand a man we must know his ancestry. To understand an organization we must know something of its past. This is true of the Men-of-the-Church organization, and we gain a true conception of its purposes and its aims by a backward glance.

Birth of the Idea—During the General Assembly in Birmingham in 1907 a group of laymen and ministers met for the purpose of organizing a voluntary movement to be known as the Laymen's Missionary Movement of the Presbyterian Church in the United States. Organization was effected with the election of Charles A. Rowland, of Athens, Ga., as chairman, and a number of men from different Synods as members of the Executive Committee. For over 15 years this Laymen's Missionary Movement has carried on an aggressive work throughout our Church, largely for information and inspiration, holding conventions for the whole Church or for sections of the Church as a means of carrying on its work.

Official Recognition—In 1922 the General Assembly which met in Charleston directed that the Stewardship Committee elect a committee composed of seven members, ministers and elders, and that this committee be known as the Permanent Committee on Men's Work. The duty of this committee was to effect an organization for the men which would be in accordance with denominational procedure and in harmony with the Presbyterian Progressive Program.

On January 1, 1924, Rev. J. E. Purcell, D.D., at that time pastor of St. Andrew's Presbyterian Church, Wilmington, N. C., was elected the first Executive Secretary of Men's Work. Under his direction the work has gone forward in a splendid

way. There are organizations in every Synod and in almost every Presbytery in the Assembly.

The Purpose—The purpose of the organization is expressed by the constitution in the following way: (1) To organize all the men of the congregation in Christian service and fellowship; (2) To promote among them the study of the Bible and of the history, standards, agencies, and aims of our Church; and (3) To stimulate and enlist them in witnessing for Christ. The Men-of-the-Church organization is following this plan which is being widely used now in every phase of church work. There is an agency for the promotion of a program and a working group to carry out that program.

Organization—The promotion is composed of the Permanent Chairmen of the Departments of the Presbyterian Progressive Program. There are five of these Departments: Spiritual Life, Evangelism and Missions, Christian Training, Stewardship of Possessions, and Christian Social Service. Each chairman promotes the work of his department. He suggests the major part of the program in the month assigned for his work. Other members of the Council make any suggestions for work which they think should be done. All of these suggestions are combined into a definite program for the month by the Council.

The Working Group is the agency to carry out the program which is outlined by the Council. The Group, under the direction of the Group Leader, at its group meeting formulates plans for carrying out the task assigned to it by the Council. These plans are executed by the members of the group.

**Scope of the Work**—The Men-of-the-Church has entered every part of the Church's work and is doing its proportionate part. It would be impossible to record every type of work which

is being done. The following will give some idea of what the men are doing. They have increased wonderfully the attendance at the Men's Bible Class; encouraged the establishment of the Family Altar by means of Family Altar Prayer Services; built up the whole Church School; endeavored to win souls for the Master; led men out into wider service for the Lord; taught men to pray and read their Bibles; organized prayer bands for Personal Work; kept in touch with the missionaries of the Church; helped the men to study missions; led the men to earnest prayer for missions; developed men in public speaking; encouraged men to pray in public; interested men in helping the boys of the Church; studied Stewardship of Possessions; secured an increase of tithers in the local church; aided the Every Member Canvass; helped the needy in the congregation; developed the fellowship among the men.

The Growth—In the Synod of North Carolina the work of organizing the men began immediately after Dr. Purcell became Executive Secretary. During the year a large number of churches were organized according to the Assembly plan. The Stewardship Committee reported at the meeting of Synod in Washington, N. C., in 1924, that a large number of the churches had organized according to the Assembly plan. The men of every Presbytery were organized at that time except Wilmington. This Presbytery was organized in November of the same year. A great deal of the credit for this work of organization should be given to Mr. J. B. Spillman, Secretary of Stewardship of the Synod.

This Synod directed "that a committee be formed to be known as the Committee on Men's Work of the Synod, this committee shall consist of three pastors and the President of the Men-of-the-Presbytery in each Presbytery, the election to the office of President of the 'Men-of-the-Presbytery' automatically making the President a member of Synod's Committee."

This committee held its first meeting at the great Convention of the Synod in Greensboro in February, 1925. Since that time the work has been under the direction of this committee, and under its direction has gone forward surely and steadily. Each year more and more churches are added to the roll of the Synod; and each year finer results are reported at the meetings of the Men-of-the-Presbyteries.

JOHN L. FAIRLY.

#### YOUNG PEOPLE'S WORK

**Objectives**—The abiding objective in the Church's work for her young people is to develop their Christian characters, to increase their interest in the Master's work, and to train them for leadership in carrying out the denominational program for the extension of Christ's Kingdom.

To make these high aims a reality in the lives of the young people, the Church has laid primal and insistent emphasis on the value of training in the home. As a supplemental and necessary means to develop the spirit of fellowship and worship and stewardship the Church has promoted the organization of groups and societies for the children and young people.

**Beginnings**—The records of the earliest organizations of the children and young people of the Church exist only in the memories of the older men and women and in traditions handed down from those who have gone on.

The oldest society of which there is authentic evidence is the Female Juvenile Society of Fayetteville. A monument to a late pastor erected by them in 1837 still stands. The Girls' Mission-

ary Society, of Statesville, organized in 1875, by Miss Margaret Mitchell, with Mrs. Emily McGilvary Orr as first President, and the Busy Bee Band, of Raleigh, organized by Miss Bettie Penick, in 1878, were forerunners of many local organizations of the late seventies and eighties. The names of these early societies make an interesting study. There were Dew Drops, Willing Workers, Penny Gleaners, Hearers and Doers, Temple Builders, Ready to Obey Societies. In fact the Minutes of the General Assembly of 1895 state that there were as many as 50 different names for the local young people's societies.

The Westminster League—The action of the General Assembly of 1896 in endorsing the Westminster League as the authorized organization for the young people led to the rapid growth of this form of organization in North Carolina. seemed to be the crucial hour when the Church could have seized the awakened interest in the young people and have found a strong denominational channel for the enlistment of the young life of the Church. If the Westminster League had been supported by loyal co-operation and had been promoted by able and energetic field workers, it might have been as efficient and as dynamic a force today in church life as is the Woman's Auxiliary. Instead of co-operation, the energies of the Church were expended in discussing the question of whether or not boys and girls should "mix" in church societies. To satisfy the clamor for the separation of the sexes divided groups of Covenanters and Miriams were injected, and the Westminster League fell by the wayside,—wounded by controversy.

**Extension Work of the Presbyterial Unions**—A strong force in the extension of young people's societies arrived in the organized work of the women. As early as 1898 Fayetteville Presbyterial Union reported 29 children's and young people's

societies. In 1902 Wilmington Union appointed an Agent of Young People's Work. Fayetteville Union reported in 1903 a Manager of Children's Work and in 1909 a Director of Boys' Work. As each Presbyterial Union was organized a Secretary of Young People's Work was elected.

Under the supervision and inspiration of the women, children's organizations in the local churches were vigorously promoted. A definite part of each Presbyterial Union program was devoted to this work. Banners were offered for meritorious work and honor roll standards were maintained. Mission study was promoted and as many as 110 classes were reported in one year.

A paralyzing influence came in 1917 when no blanks were provided the Synodical Auxiliaries for the statistical report of the Young People's Work. The confusion was due to a feeling from some quarters that there was a conflict or at least a duplication of effort in the woman's work and that of the Christian Endeavor and the organized Bible class. The strain was relieved and the barriers removed when it was understood that the women were not including the young people's statistics in their reports, and in 1918 the hearty co-operation of the women was sought in the promotion of all young people's work. The Synodical Auxiliary of North Carolina issued its own blanks in 1917, thus minimizing the confusion and conserving the fruits of young people's work in this Synod.

Miss Margaret McQueen, the Synodical Auxiliary's Secretary of Young People's Work, makes the following report for 1926: Number of organizations reporting, 352. Of these, four are Girls' Circles; four, Boy and Girl Scouts; 142 Christian Endeavor Societies; 66 Sunday School Classes; and 136 other organizations. Total gifts, \$10,983.44.

**Christian Endeavor**—The action of the Synod in 1914 endorsing the promotion of Christian Endeavor Societies, and the energetic work of field secretaries sent out by the All-South Committee of Christian Endeavor resulted in the rapid growth of this form of organization.

In 1915 there were not more than a dozen Christian Endeavor Societies in the Synod. The January, 1927, reports show there are 277 Presbyterian Christian Endeavor Societies in the bounds of the Synod. The North Carolina Christian Endeavor Union reports the Christian Endeavor Societies denominationally as follows: Presbyterian (U. S.), 277; Methodist Protestant, 60; Christian Disciples, 54; Friends, 16; Reformed, 11; Moravian, 6; Baptist, 4; Methodist Episcopal, South, 4; Congregational, 2; listed as Union and not designated, 44. This shows that practically 60 per cent of all the Christian Endeavor Societies in North Carolina are Southern Presbyterian.

In 1926 important steps were taken looking toward the building up through Christian Endeavor a denominational consciousness and loyalty. The Southern Presbyterian Church is now represented on the Educational Committee of the United Society of Christian Endeavor, and also on the All-South Christian Endeavor Committee. The Christian Endeavor topics for 1927 have a liberal proportion of denominational topics, and the standard of efficiency and program of activities prepared by the Young People's Division of the Presbyterian Committee of Publication and Sabbath School Work, Rev. Walter Getty, Director, are rich in denominational values.

The Presbyterian Young People's League—With no idea of forming a new type of organization but with the desire of unifying and stimulating the Young People's Work of the Synod, Miss Mamie McElwee, Secretary of Young People's

Work in the Synodical Auxiliary, worked out a plan known as the Presbyterian Young People's League. This plan was adopted by the Synod and has been in operation since 1919. The League is a federation of all the existing young people's organizations of the Southern Presbyterian Churches within the Synod or Presbytery.

At the first Summer Conference in 1919 the Presbyterian Young People's League of the Synod was organized and officers elected. Every Presbytery in the Synod has organized a Presbyterian Young People's League. The plan has grown in favor throughout the Church, the General Assembly of 1925 endorsing the Presbyterian Young People's League for every Presbytery and every Synod.

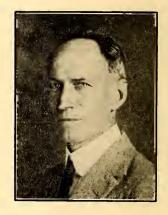
The Meetings of the Presbyterian Young People's League—The annual meetings of the Synodical League are held in connection with the Summer Conference, one hour of each day being designated as the League period. Reports of the year's work are made, methods discussed, and new activities planned.

The annual meetings of the Presbyterian Young People's League in the nine Presbyteries are held in connection with the one-day rally meetings. Each Presbytery is districted so that all local organizations within the group can conveniently assemble for a one-day conference. The officers of the Presbyterian Young People's League of the Presbytery elected at the Synodical Summer Conference, preside at these group meetings. The Chairman of Religious Education in the Presbytery and the Secretary of Young People's Work in the Presbyterial Auxiliary are supervisory leaders in the League. The records show that 2,025 young people attended the League Rallies in 1926.

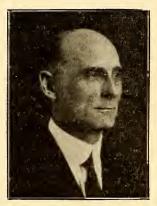
## LEADERS IN SYNOD'S YOUNG PEOPLE'S WORK



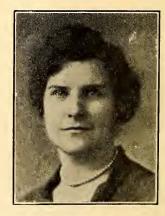
MISS MAMIE McELWEE



REV. J. G. GARTH



CLAUDE T. CARR



MISS MARGARET McQUEEN

## LEADERS IN SYNOD'S YOUNG PEOPLE'S WORK



J. M. CARR



JOE McConnell



MISS MIRIAM ANDERSON

The League Specials—The Presbyterian Young People's League of the Synod has erected two scholarships in the Student Loan Fund for the benefit of Barium boys and girls. Every society in the League is asked to contribute two dollars each year as a gift fund to supplement this loan. For several years the League helped support a Sunday School Missionary in Eastern North Carolina.

Two years ago a scholarship in the Christian Education Fund known as the "Mamie McElwee Scholarship," was founded, amounting the first year to \$645.00. The goal for this fund by the 1927 Conference is \$2,500.00.

The League Honor Roll—The Executive Committee of the Conference will present to the Conference of 1927 a bronze tablet on which will be enrolled the names of the Presbyterial Leagues having two-thirds of the societies reporting scoring 90 per cent on the Presbyterian Young People's Honor Roll. For five years a loving cup, known as the Ramsay Merit Cup, was awarded to the Presbyterial League rating highest on the honor roll. This was won successively by Concord, Wilmington, Fayetteville, Concord and Mecklenburg. Concord claims it permanently, having won it twice. The Honor Roll standards have proved to be stimulating. These may be had from the League officers or from Miss Margaret McQueen, Rowland, North Carolina.

The officers of the Presbyterian Young People's League of the Synod for 1926 to 1928 are: J. M. Carr, President, Union Theological Seminary, Richmond, Va.; Joe McConnell, Vice-President, Davidson, N. C.; Miriam Anderson, Secretary-Treasurer, 1722 Main Street, Winston-Salem, N. C.

Correlation in the Local Church—It is interesting to note that the first church in the Assembly to try out the Young

People's Council was the First Church of Statesville. This plan provides for a group representing each young people's organization, with representation from the Session, Diaconate and the Woman's Auxiliary, who shall study and plan the work in the local church to avoid overlapping and duplication of effort.

The Summer Conference—Gathering inspiration from the Blue Ridge Missionary Education Conference of 1916, Miss Mamie McElwee caught a vision of getting the young people of the Synod of North Carolina together in a summer conference for fellowship and for a study of the work of the Southern Presbyterian Church. After much prayer, and many conferences with men and women of the Synod, a request was made of the Synod at Salisbury in 1916 for a Young People's Conference in one of the denominational colleges. The Synod approved the holding of such a conference, and Synod's Committee on Young People's Work and the Young People's Committee of the Synodical Auxiliary met in Charlotte in December and planned a program for a conference to be held at Oueens College in June, 1917. After all the plans for the conference were completed, General Assembly's Committee on Young People's Work urged that the North Carolina Conference be called off, as the Assembly was contemplating putting on a Young People's Conference at Montreat. Two years later Assembly's Committee asked that North Carolina carry out her original plans to test the practicability of Synodical Conferences.

A successful conference was held at Queens College, June 2-8, 1919, with an attendance of 230, representing 99 churches of the Synod. In 1920 the conference was held at Flora Macdonald, in 1921 at Peace Institute, and since then at Davidson College. The attendance at the 1926 conference was 425.

The conference program includes Bible classes, Home and Foreign Mission study classes, Stewardship classes, Sunday School work, the study of the doctrines and program of the work of the Southern Presbyterian Church, Methods for Young People's Societies, vesper services, inspirational addresses, recreation under trained leaders, the service of song and social activities, and Christian fellowship. Who can measure the results of these conferences in the lives of the more than two thousand young people who have come within their training and influence?

Management of the Summer Conference—The conference is under the management of a Board of Directors consisting of Synod's Committee on Religious Education and the Synodical Auxiliary's Committee on Young People's Work. The annual meetings of the Board are held at the Summer Conference. The Board elects an Executive Committee each year to arrange and carry out a program for the conference.

Rev. J. G. Garth served faithfully and efficiently as Chairman of the Board of Directors and as Chairman of the Executive Committee from 1916 to 1926. Rev. G. F. Bell, D.D., is the present Chairman of the Board.

Synod's Superintendent of Sabbath School and Young People's Work—An advance step was taken in the election by the Synod in 1921 of a Superintendent of Sabbath School and Young People's Work. Mr. C. T. Carr was chosen for this important field of service. The Sunday School work of the Synod in particular has felt the inspiration of his leadership.

The College Work—For seven years the Synodical Auxiliary has sent a representative to the nine Presbyterian High Schools and Colleges in the Synod and to the two state colleges

for women. The object of these visits has been to take to the college young people the missionary call of the Church and to give them an opportunity to have a part in the Church's program of study and stewardship.

#### Future Goals—What of the Future?

The young people of the Church are the Church's greatest asset. From the youth of today must come the Church's leadership of tomorrow. Has the Synod a well-defined and effective channel for training her future leaders? Could not greater results be achieved through a standardized unit of organization? Should not this be a future goal?

Another goal to be sought is a curriculum covering a threeyear course with examinations and a diploma for completion. Do not the general educational tendencies of the day challenge the Church to such a program?

An urgent need is for field workers to touch the lives of the young people and to build up the Presbyterian Young People's League as a dynamic force in the work of the Church.

MRS. GRACE KIRKPATRICK RAMSAY.

#### **STEWARDSHIP**

The five departments of the Progressive Program embrace the entire scope of Stewardship of Life and Property and touches every part of the life and activity of the Church. In sending forth His first disciples, our Lord gave them this instruction, "Freely ye have received, freely give." The whole of Stewardship is embraced in these six words. It will be profitable for us to examine and see how well we are discharging our Stewardship to the Master.

**Department I** — **Spiritual Life** — This department embraces prayer, Bible study, worship, both private and public.

The emphasis being placed upon Family Worship in this Synod has restulted in doubling the number of Family Altars reported in 1926 as compared with 1922. Counting three members to a family, one family in six now have Family Worship, in 1922 only one family in ten. The Woman's Auxiliary, Young People's Societies, and Men-of-the-Church are doing most excellent work in training our members in public and private prayer. The large number of adult Bible Classes show that there is more interest in Bible Study now than in many years. These classes are usually well attended and full of interest. The teaching of the Bible in the public schools is another evidence of the revival of interest in Bible Study.

From the most accurate information available, it seems that only 38 per cent of church members attend church regularly. Our great weakness is in not providing church services every Sunday in all of our churches. Where a pastor has three, four or five churches, it is impossible to hold more than two services a month in each church; many of our churches have preaching only once a month. There are between 150 and 200 Presbyterian Churches in this Synod closed to public worship every Sunday. Our fine body of elders could be used to hold services in such churches. The Episcopal Church uses Lay Readers regularly appointed by the Bishop for such work; the Methodist ordain Lay Preachers; we ought to have a better plan of using our laymen that are willing to do this kind of work.

Department II—Evangelism and Missions—Evangelism: Jesus said, "As my Father hath sent me, even so send I you." These words have evidently not been received by all the Presbyterians of North Carolina. Last year it took nineteen to win one person to Christ; there are 172 churches out of 536 that had no conversions at all, and 134 that had less than five. The

average number of conversions to the Pastor, Evangelist and Missionary, in this Synod last year, was 15. It is estimated that there are about 700,000 unconverted people in North Carolina over 12 years of age; this means one out of three persons; this represents a vast opportunity for personal evangelistic work by our members. A class in personal evangelism in every church studying Mr. Wade C. Smith's new book, "Come and See," should under the blessing of God double the number of persons being led to Christ in this Synod.

Missions: The study of Home and Foreign Missions in the past has been confined almost exclusively to the members of the Woman's Auxiliary. The Men-of-the-Church are now undertaking Mission Study Classes, and also are the Young People's Societies. Some churches have been successful in having a Church School of Missions in which the whole Church is enlisted.

Department III - Christian Training - The Home, Church, and School are the three great institutions for training men to know God. The Home is leaving the training of the younger generation largely to the Sabbath School, and our Educators are complaining that the boys and girls that they now receive are showing the effect of the lack of Christian Training in the Home. Some Ministers have said that 75 per cent of our church members have no real saving knowledge of Jesus Christ. These facts emphasize our need of placing greater emphasis, upon Christian Training. Our Foreign Missionaries hold catechumen classes and no persons are received into the church until they know what it is to receive and rest upon Jesus Christ alone as Savior and Lord; instruction is also given in the Word, so that when they are received into the church, they may be able to withstand the wiles of Satan. The Episcopal and Lutheran Churches make a regular practice of instructing those who apply

for church membership. There is need in our Church of better instructing those who apply for membership before they are received into the church, as it is much harder to give this instruction after they are once received. Dr. R. A. Torrey's book, "How to Make a Success of the Christian Life," was written to cover this particular need.

Department IV — Stewardship — Contributions: statistical tables showing the contributions of the Synod of North Carolina for the years 1922 to 1926 were compiled from the reports contained in the Assembly's Minutes and from reports made by the Treasurers of our Benevolent Causes showing regular and special contributions. Many large gifts are not reported through our churches, so that the Assembly's Minutes do not represent a full report of contributions; in no other way can a full financial report be compiled. There are many causes for congratulation in this report. The Budget Contributions indicate that slowly but surely our members are being educated to the need of contributing to the approved Budget. The contributions to the Budget for 1926 show an increase of \$165,425 over 1922; this does not include special gifts to the causes or the Thanksgiving Offering to Barium Springs. The total gifts to the Benevolent Causes show an increase of \$259,959; this includes some very large special gifts in 1926. A comparison of the per capita gifts to Benevolent Causes in North Carolina Synod with the General Asembly shows that this Synod gave a larger per capita amount than the whole Assembly for the five years. The contributions to Current Expenses and Pastors' Salary show a much larger increase than the gifts to Benevolent Causes, the total increase being \$391,335.

Subscriptions: There has been a commendable increase in the amount subscribed in the Every Member Canvass, each year showing an increase over the previous year. The increase of 1927 over 1922 was \$531,346. The number of subscriptions have also shown a steady increase, the increase in Benevolent Subscriptions is \$10,920, and the increase in subscriptions to Pastors' Salary and Current Expenses \$12,780. In the canvass of 1926, 34,744 members subscribed nothing to the support of the Church. At 10 cents per member per week this would have amounted to \$180,668.80. It is estimated by leading financiers that the average income in America is \$585; if the average for our members in this Synod is no greater than that, our total income would be \$43,070,040; on this basis we are giving less than 5 per cent to the Lord through the Church.

Tithers: The reports show that the number of Tithers in this Synod has more than doubled in the past five years. There is now one Tither to ten members; if half of our members were Tithers and this half included the men as well as the women and children, there would be no lack in money to finance the entire work needed to be done in this Synod; if these members paid their tenth to the Lord through the Church according to God's Word, "Bring ye all the Tithes into the storehouse." Many Tithers give only a small proportion of their Tithe through the Church; if we are to glorify God in our giving it must be done in the name of Christ as well as for the sake of Christ.

**Department V—Christian Social Service**—The study of Stewardship will inevitably lead to a greater realization of our responsibility to the communities in which we live and bring about a correction of many evils that now exist, but few churches have gotten farther than visiting the sick and afflicted and ministering to the poor in their own churches. There is yet an untouched field of Christian Social Service for men and women who love the Lord and desire to advance His Cause in the world.

Advisory Council of Business Men and Women — The Stewardship Work in this Synod is gradually interesting the active co-operation of our leading Presbyterian business men and women in this Synod as is shown by the organization of an Advisory Council of Business Men and Women. Mr. Chas. M. Norfleet, of Winston-Salem, is Chairman of this Council and there are now over 500 members in this Council. The Synod at its meeting at Statesville requested the Council to undertake the raising of \$200,000 over and above the amount usually subscribed in the Every Member Canvass in order that our Benevolent Work may be adequately financed. The Council is projecting plans that it is believed will result in the accomplishment of this purpose.

STATISTICS
Synod of North Carolina

	1922	1923	1924	1925	1926	1927
Total Church Membership	65,879	68,432	70,837	73,213	73,624	
Sab. Schl. Enrollment	56,528	59,917	63,528	64,567	63,165	
Membership, Wom. Aux	11,600	12,567	13,374	14,766	17,672	
Membership, Y. P. Soc	8,226	7,894	6,582	10,578	10,680	
Total conversions	3,691	3,589	3,929	4,037	3,698	
Conversions from S. S	2,220	1,797	2,481	2,295	2,316	
Family Altars	1,968	2,826	3,442	4,031	4,031	
Tithers	3,318	4,958	7,092	7,749	7,749	
Total No. of Churches	508	<b>5</b> 16	520	530	536	
Total No. of Ministers	273	283	288	292	305	
No. Pas., Ev. and Mis	215	230	228	239	240	
C'vr'sns to Pas., Ev., Mis.	17	15	17	16	15	
No. Mbrs. to conversions	17	19	17	17	19	
Churches reporting						
Over 5 conversions	227	193	191	223	224	
1 to 4 conversions	123	124	134	131	134	
No conversions	158	199	189	172	172	
Candidates for Ministry	90	102	97	109	109	
Av. Sal. paid Ministers	\$2,191	\$2,194	\$2,402	\$2,373	\$2,532	
Av. contribut'ns to convert						
In Synod of N. C.	\$575	\$589	\$555	\$573	\$622	
In the Assembly	488	514	619	617	676	
In the Foreign Field	270	278	242	292	296	

#### **EDUCATIONAL INSTITUTIONS**

#### Number of Students

	1922	1923	1924	1925	1926	1927
Union Theological Sem	112	128	134	148	151	
Davidson	512	555	575	619	<b>63</b> 9	
Flora Macdonald	304	280	276	307	258	
Queens	250	265	274	280	250	
Mitchell	182	164	130	146	157	
Peace	157	155	162	176	207	
Albemarle	122	93	90	70	70	
Elise	79	62	90	81	102	
Glade Valley	60	66	84	86	75	
Barium Sp'gs. Orphanage	238	248	332	362	362	
TOTAL	1,916	2,016	2,147	2,275	2,220	

#### Value of Property and Endowment

	1922 1923		1924 1925		1926	1927
Union Theological Sem	\$1,058,387	\$1,478,094	\$1,554,742	\$1,677,481	\$1,784,961	
Davidson	1,119,853	1,222,569	1,365,200	1,546,911	1,565,000	
Flora Macdonald	610,000	660,000	360,000	477,879	430,777	
Queens	691,000	675,000	640,000	520,351	925,000	
Mitchell	100,000	127,000	142,000	140,000	150,000	
Peace	270,000	270,000	270,000	270,000	313,000	
Albemarle	25,000	28,000	28,000	28,000	28,000	
Elise	15,000	15,000	15,000	50,000	50,000	
Glade Valley	33,000	30,000	44,000	35,000	35,000	
Barium Sp'gs. Orphanage	442,000	500,000	595,142	596,000	726,000	

TOTAL \$4,365,239 \$5,005,663 \$5,014,784 \$5,341,622 \$6,007,738

#### STATISTICS

Contributions, Synod of North Carolina									
	1922	1923	1924	1925	1926	1927			
Foreign Missions\$	222,371 \$	224,500 \$	270,489 \$	261,287 \$	262,535				
Assembly's H. Missions	52,496	71,001	81,237	83,355	82,040				
Ch. Ed. and Min. Relief	44,294	36,481	42,744	40,433	43,193				
Pub. and S. S. Work	12,672	14,557	14,826	14,201	14,600				
Ass. Training School	2,391	2,622	3,739	3,564	3,728				
Bible Cause	3,402	3,600	4,039	3,676	3,847				
Total Assembly's Causes \$	337,631 \$	353,860 \$	417,075 \$	406,506 \$	409,943				
Synod's Home Missions \$	42,965 \$	46,065 \$	51,792 \$	53,135 \$	56,694				
Educational Institutions	17,706	22,745	31,884	37,335	42,336				
Barium Springs	41,406	49,761	51,226	58,822	60,456				
Pres. Home Missions	54,479	61,687	71,788	71,194	91,180				
Total Synod and Pres \$	157,556 \$	180,256 \$	212,640 \$	220,486 \$	250,666				
TOTAL BUDGET \$	495,184 \$	533,116 \$	629,715 \$	626,992 \$	660,609				

Special Ed. Institutions \$ Barium Sp'gs, Thanksgiv-	97,713	\$ 177,762	\$ 82,556	\$ 107,754	\$ 214,891	
ing and Spec. Offerings	86,000	46,761	90,501	46,260	72,347	
Congregational H. Mis'ns.	44,815	39,620	46,965	42,054	35,827	
\$	228,528	\$ 267,043	\$ 220,022	\$ 196,069	\$ 323,055	
Total Benev. Cont'bns \$	723,715	\$ 800,159	\$ 845,937	\$ 823,000	\$ 983,674	
Per Capita N. C. Synod	10.98	11.73	11.94	11.21	14.06	
Per Capita Assembly	10.01	10.45	11.60	10.76	10.75	
Current Expenses\$	464.120	\$ 634.897	\$ 803,180	\$ 851,704	\$ 769,995	
Pastors' Salary	374,704				460,164	
\$	838,824	\$1,031,913	\$1,227,332	\$1,394,690	\$1,230,159	
TOTAL\$	1,562,539	\$1,832,072	\$2,083,069	\$2,217,758	\$2,213,853	
Miscellaneous	564,114	185,039	149,310	84,690	87,671	
GRAND TOTAL\$	2,126,653	\$2,017,111	\$2,222,379	\$2,302,448	\$2,301,504	
Per Capita N. C. Synod	\$32.27	\$29.57	\$31.38	\$27.60	\$31.94	
Per Capita Assembly	\$28.51	\$28.40	\$31.82	\$32.67	\$32.91	
SUBSCRIPTIONS:						
No. Sub. to Benevolence.		23,457	27,318	32,770	34,077	34.377
No. Sub. to P. S. & C. E.		26,326				39,116
Amt. Sub. to Benevolence \$	510,000		· ·	,	\$ 631,546	
Amt. Sub. to P. S. & C. E.	500,000				842,533	886,481
-						
\$	1,010,000	\$1,033,392	\$1,268,665	\$1,445,791	\$1,474,099	1,541,346

Divisions of Contributions Synod of North Carolina

		Per Cen	t Per Cer	it Per Ce	nt Per Ce	nt Per Cent
Benevolent Causes	S	.34	.40	.38	.36	.45
P. S., C. E. & Mis	3	.66	.60	.62	.64	.55
General Assembly						
Benevolent Causes	3	.35	.36	.36	.33	.32
P. S., C. E. & Mis	S	.65	.64	.64	.67	.68
				J. B	. SPIL	LMAN.

### QUESTIONS

- 1. Compare Synodical to a tree and give location.
- 2. Give numbers and names of Presbyterials.
- 3. What is the first woman's organization in our Church?
- 4. Name five other woman's organizations prior to 1825.
- 5. Tell of a pioneer's difficulties.
- 6. What and where was the first Presbyterial organized in North Carolina?
- 7. Why and when was the Synodical Auxiliary of North Carolina organized?

- 8. Give plan of work and membership.
- 9. Give four phases of woman's work.
- 10. Describe each.
- 11. Give names of Presidents.
- 12. Give nine achievements.
- 13. Describe each.
- 14. Give some fact about each Presbyterial.
- 15. Mention some of the "fruits."
- 16. Is our work done?
- 17. What is the Big Sister idea?
- 18. In what Presbyterials did it begin?
- 19. Why is the extension movement necessary?
- 20. What promise can we claim?

# QUESTIONS FOR RESEARCH (REFERENCE: PIONEER WOMEN)

- 1. Give sketch of life of Mrs. W. C. Winsborough.
- 2. Give sketch of Montreat as home of Summer Conferences.
- 3. What is the function of Women's Advisory Committee?

#### YOUNG PEOPLE'S WORK

- 1. Describe the first young people's organization to which you belonged.
- 2. Discuss the work for the children and young people in your Church. Is there any overlapping of effort? What kind of leadership and support is given the work?
- 3. What encouraging features do you find in the young people's work of the Synod?
- Discard the first paragraph and make your own statement of "objectives."
- 5. Pass upon "Future Goals." Eliminate or substitute.
- Look up in the Minutes of Synod or Synodical of 1919 the constitution of the Presbyterian Young People's League. State the essential features.

#### Department I-Spiritual Life.

- 1. What does the Spiritual Life Department embrace?
- 2. What proportion of the families in the Synod have Family Altars in their homes? How does this compare with 1922?
- 3. What proportion of Church Members attend Church regularly?
- 4. How can we have a church service in every church every Sunday?
- 5. How is the interest in Bible Study being manifested?

#### STEWARDSHIP QUESTIONS

Department II-Evangelism and Missions.

- 1. How many Presbyterians did it take to win a soul to Christ last year?
- 2. How many churches in this Synod had no conversions last year?
- 3. How can we get more Christians interested in winning souls to Christ?
- 4. How many unconverted persons are there in North Carolina?
- 5. How many years would it take to win all the unconverted to Christ in North Carolina at the rate we are now going if no more were born, moved in or died?
- 6. What is the best method of teaching Missions?

Department III-Christian Training.

- 1. Where is the best place to train a Christian?
- 2. What complaints are our Educators making about the young men and women that enter college?
- 3. What method do our Foreign Missionaries use so as to be sure that those who apply for church membership are saved?
- 4. How many students have we enrolled in our institutions of learning?
- 5. Have our schools ample room for more students?
- 6. How many Candidates for the Ministry have we in this Synod?
- 7. What is the average salary paid Ministers?
- 8. What was the membership of the Woman's Auxiliary of 1926? How does this compare with 1922?

Department IV-Stewardship.

- 1. How many Tithers have we now in this Synod? How does that compare with 1922?
- What was the total contributions to the Benevolent Budget in 1926? How much gain is that over 1922?
- 3. What Benevolent Cause made over 100 per cent increase in gifts during the five years? What was the next largest increase? What Cause made no increase?
- 4. How much did we give per day per member to the Benevolent Causes in 1926?
- 5. How many members failed to make a subscription to the Benevolent Causes in 1926?
- 6. How did the Benevolent Contributions compare with the subscriptions?
- 7. What would be the estimated contributions of our Synod if all members paid a tenth of their income through the Church? How much did we actually contribute last year?





